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Handbooks for the Clergy

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ARTHUR W. ROBINSON, B.D.

VICAR OF ALLHALLOWS BARKING
BY THE TOWER

FOREIGN MISSIONS

FOREIGN MISSIONS

BY

HENRY H. MONTGOMERY, D.D.

FORMERLY BISHOP OF TASMANIA, SECRETARY OF THE SOCIETY
FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS

THIRD IMPRESSION

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GO YE AND TEACH ALL NATIONS,
BAPTIZING THEM IN THE NAME OF
THE FATHER, AND OF THE SON, AND
OF THE HOLY GHOST; TEACHING THEM
TO OBSERVE ALL THINGS WHATSOEVER
I HAVE COMMANDED YOU: AND, LO, I
AM WITH YOU ALWAYS, EVEN UNTO THE
END OF THE WORLD.

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**S.P.G. in these pages stands for the Society for the
Propagation of the Gospel.**

C.M.S. for the Church Missionary Society.

L.M.S. for the London Missionary Society.

CHAPTER I

THE COMMISSION

IN the deepest sense there are no Foreign Missions, for it is work at all times among children of God in the one human family, of one blood, by the one Church. But the name of this handbook stands as descriptive of the work of the Church in non-Christian lands.

No sermon or speech on missions should omit a heartfelt reference to the command of the Lord to us to win the world for Him as His fellow-workers. This book therefore must devote the first chapter to that subject. Whatever else may be our duty this command runs parallel with them all, as a necessary part of every Christian's privilege and duty. And yet it is one of the well-known defects of settled Christianity that those who owe to Christ all they hold most dear, are apt to forget His commission and see no reason why they should share with all others the love and mercy and knowledge of God.

The following reflections may be of use. The

clergy are officers in an imperial army, not in a militia. It will be sufficient to date the imperial traditions back to Abraham, "the father of missionaries." Through him the Jews were chosen to be missionaries, and that is what their "election" meant. In time they crystallised into a narrow clique, and the commission was handed to other races, but it was handed on to them by leading members of the Jewish race who had learnt the great truth. The language, indeed, of all the great men of the Old Testament is the true language of our army. Nor is there a better incentive to our duty than to realise the habitual attitude of mind of prophets and psalmists. Let any one follow this prevailing attitude through the Old Testament and he will smile at the view that the world-wide claim of Christ was a new thing in the world, or rests upon one or two texts of Scripture. The message to Abraham is in germ as comprehensive as any in the Scriptures; and the Christian missionary, when downcast or doubtful as he crosses his own Euphrates and leaves his father's house behind him with all the land dim before him, may encourage himself, in his degree, with the promise to the great Patriarchs, and the results that came from faith's venture. Let him "see His star,"

and find for himself and for multitudes the great consolation. The same God as of old, the same army, the same Church, are with us to-day.

There is only one message in all Scripture under this head. Had the commission of the Lord been less complete it would have been out of harmony with the message of the Old Testament. As it is, we look for the day when we may stand beside patriarchs, psalmists, and prophets, without a break in our common history—one missionary army. Were there no New Testament the commission would be plain. But the light brightens as the entire New Testament is seen to be written from end to end by missionaries, nor is it easy to understand how any one can claim to receive it at all if he ignores the deep note that pervades it. But, as if to put the matter beyond dispute, our Lord makes the aims and dreams of two thousand years the last great command to His Apostles and followers. His very silence also emphasises it, for during the forty days no other command of sweeping force is recorded as given. But this one, to conquer the world, is given five times over—in each Gospel and in the Acts. His last recorded words were, “the uttermost part of the earth.” (Will they be His first one day?) Also, no other command is recorded five times; only one

miracle is given four times, and that is pre-eminently the missionary miracle—the feeding of the five thousand by the aid of the Apostles. Since the Ascension also our Saviour's work has been summed up in two words, “henceforth expecting.” And unless we have made this wide outlook our habitual attitude it is hardly sufficient to say that we have missed half the Christian faith; for to miss the deep undertone is to spoil the quality of the whole of a man's ministry.

Be it remembered there is nothing in the world so broad and deep as the Christian's solicitude for all mankind. A great many besides Christians have worked hard and nobly for their own generation, and to make the world a little better before they left it. But those among this band who have not confessed Christ have never worked for what are termed inferior races. “No superior race has helped an inferior by sacrificing its men or its wealth on the pure ground of benevolence except on Christian principles.” It is a remarkable statement, and we believe it to be true. Sometimes even high-minded men are apt to say, when a great statesman bishop dies in the mission field at the hands of savages—“What wicked waste!”

It means that were what is called "dogma" eliminated—namely, belief in the Apostles' creed—the noblest work in most regions of the earth would cease, for it is such dogma alone that has produced such results. The hardest work in the world, it will be seen, is therefore left absolutely to Christians who really believe; for it is certain that to reach the heart of a race differing from our own in every point except in our common humanity, to change its springs of action, to give it an altogether new motive in life, reduces the action of a government over the same race to child's play in point of difficulty. Such Christian conquest is always a miracle of the Holy Ghost, and the more so because Christ, our Master, has chosen for this work not angels, but fallible men, who have to make their blunders first before they succeed, giving the critics (if they are not Christians and disdain the work) a fine field for their abilities.

Meanwhile, the world is being won for Christ. Already some of every race own Him. The Conqueror has passed from Palestine to Europe, then to Africa, Asia, America, Australasia, girdling the earth, and touching the north. Woe be to the Church which follows not in His train! It is discredited, doomed; it will never unlock

the inmost treasure-house of God's grace, for one of the wards of that special key is the imperial spirit, the burning devotion which longs to enthrone Christ in every man. It is because many clergy and laity and parishes lack this key that they also lack the blessing that enthusiastic obedience gives. No one, no Church or state, ever died of over-largeheartedness.

What will the Lord say to the officers of His army if they have lost the imperial spirit? His victories, of course, will not cease, any more than they did when Jews gave place to Christians, and the fact which English Churchmen have to realise is the enormous growth of what we may call non-Episcopacy, especially in the mission field. English-speaking missions which owe us no allegiance are annually spending millions more than we are, and are sending out thousands more workers than we, men and women full of holy zeal, well equipped, producing an enormous and high-class mission literature, and manifestly blessed by God in all parts of the world. A master of missions computed the mission work of the entire Anglican communion as about one-seventh, as compared with the work of English-speaking Christians, and outside the Church of Rome. Are we soon to fall to one-tenth?

What we have is excellent in quality, but we need far more of it. We need to fall to the study of our Bibles, and to answer to ourselves from Scripture the question, "What think ye of Christ and of His commission?"

Nor have we yet the book exactly suitable for the purpose. Every book on missions contains deep thoughts, but we need a few books devoted wholly to the exposition of Scripture, to support and rouse the mission spirit. The great missionary societies could compile such at once out of the stores buried in their magazines. We have to light fires in our own hearts ere we can make our people yearn to satisfy the travail of the soul of Him who can be content only when the one sheep, the one race, the one world, has come under His dominion. The question worth asking is, "Has gratitude died out of the hearts of masses of Christians?" All that our race has achieved, its freedom, its world-wide position, its Catholic faith and open Bible, is owed to Christ alone. The Briton was not more advanced than the Red Indian when we first knew the latter till he was touched by the Gospel. Everything that the Englishman (and woman) holds most dear to-day is owed to Christ; but the Gospel teaches us, perhaps as an universal lesson, that nine out of

ten are ungrateful and forget benefactors. Let the English Church, from gratitude for her wonderful past, and in passionate devotion, give herself to work in these days of overwhelming opportunity, by the efforts of both sexes, that we may have a right to join in the great song of heaven (Rev. v. 13) because we have so freely received, and because in return we so freely gave the life-giving Word to the world which God so loves that for the whole of it He sent His Son to bring it back to Himself.

For helps to devotion, the student is referred to Pierson's "Divine Enterprise of Missions" (Hodder & Stoughton); Mott's "Evangelisation of the World" (Student Volunteer Office); *Annual Report of Student Volunteer Movement in London*, 1900; and to articles in the missionary magazines of Church societies.

CHAPTER II

MODERN MISSIONS

THE student of modern missions of the Anglican Church will find seven works indispensable as books of reference on every topic treated in these pages.

The S.P.G. "200 Years," 1901 (S.P.G. House, 7s. 6d.).

"History of the C.M.S." By Eugene Stock, 3 vols.
(C.M.S. House, 18s.).

"Report of the Boards of Missions of Canterbury and York, 1894" (S.P.C.K., 7s. 6d.).

"Report of Conference on Anglican Missions,"
London, 1894 (S.P.C.K., 7s. 6d.).

Barry's "Ecclesiastical Expansion of England"
(Macmillan, 6s.).

"Under His Banner." By Preb. Tucker (S.P.C.K.,
5s.).

For an introduction to non-Christian faiths, Westcott's "Gospel of Life" (Macmillan, 6s.).

The names of these works will not be repeated in the lists of books under the sections that follow.

Archbishop Benson has defined four eras of missions: first, when the whole Church acted as

one; next, when missions were due to great saints; thirdly, to the action of governments; lastly, the age of missionary societies. We live, of course, in the fourth stage, and ask ourselves whether the fifth may not be a return to the first and truest ideal. This book can only take cognisance of the age of missionary societies through lack of space. But no student will rest content till he has followed the stream of missions to its source. Two obstructions seem to bar the way at this time to a return to the first stage of missions—party spirit, and the want of missionary zeal in the average clergyman and layman, although of late years the advance in zeal has been the cause of deep thankfulness. The attempt to work upon ideal lines is being made by the Church in the United States, in South Africa, Australia, and to a certain extent in Canada. The General Convention of the Church in the United States resolves itself on a certain fixed day of its session into a great missionary committee, and it is believed that Australia will do the same. It is interesting to note that the Presbyterians work on the same ideal lines, and the first day of the Convention of the Baptist Union is devoted to their missions. The Church in Australia and Tasmania devoted eight days to

the consideration of their missions immediately before the meeting of the General Synod in 1900. The Church of England has established boards of missions under the Convocations of Canterbury and York, which deserve the hearty support of all whose vision covers the whole field of the Church. These boards are not new societies. They collect no money, their working expenses being at present defrayed by the S.P.C.K.; but they offer a common platform to all Churchmen on missionary questions, and have published one of the best books on missions that we possess. It may be that some day they will be the means of giving to the Church a "*Pax Evangelica*," for there is no such bond among Churchmen as actual experience of mission work in the field; there is no reason why in the providence of God the missionary societies of the Church may not become the great centres of union and concord.

Two hundred and fifty years fairly cover the area of modern missions of the Church. It is the period coincident with Anglo-Saxon expansion, and after the troubles of the Reformation settlement had been composed.

The greater part of this period is covered by the work of the S.P.G., whose platform is as broad as the Church, and it is a wonderful record.

As a society it has no views, but helps all Church missions. The stirring history of the last hundred years of missions is also coincident with the work of the C.M.S., and is in great part owed to it. It is professedly a sectional society, although there is nothing in the constitution which emphasises this. The S.P.G. has cared for all British subjects who have settled in our Colonies, and has also undertaken work among non-Christian races. The C.M.S. has devoted itself solely to the conversion of non-Christians, and stands first in the world among such societies in the extent of its work and in its burning zeal. Besides these two great societies, there are some thirty others which have their home in England, besides the missionary associations of daughter churches. This book proposes to deal with all these as one, as missions of the Church.

Speaking generally, almost every organised diocese in the world outside the British Isles has been created by the S.P.G. and S.P.C.K. and for sixty years the Colonial Bishoprics Fund; and in consequence all the missionary work of such dioceses is owed to these societies as the work of their children and grandchildren, and in which they rejoice as though the societies had effected it directly themselves. The C.M.S. has raised

the mission ideals of all English-speaking Christians, its development during the last twenty-five years having been most remarkable. For example, between 1837 and 1887 the C.M.S. sent out 700 missionaries; from 1887 to 1898 it sent out 975. The new force in the mission field of late years has been the utilisation of single women. The C.M.S. alone has sent out more than 500 in fifteen years. But for all such statistics the student is referred to the article on "Missions" by Mr. Stock in the supplementary volumes of the "Encyclopædia Britannica," 1901.

Our missions should also be compared with those that are undenominational or non-Episcopal. The two missions which have displayed great zeal of late years are the China Inland Mission, 1884, and the Student Volunteer Movement, 1885, and their records are well worth reading. Of the older missions the Moravians stand first. In 1790, after less than sixty years, they had twenty-five mission stations in five countries; at the present day they have a worker in the field for every fifty-eight communicants at home, and maintain 192 stations in twenty-one countries. For every member of the Church at home they have twenty-six taken from the heathen. (What

should be the number of missionaries and converts of the Anglican Church on the same basis?) The force is—"Personal love for the Saviour who redeemed me." The battle cry—"To win for the Lamb that was slain the reward of His sufferings."

The following statistics of Roman Catholic missions are given for 1891 from official sources:—In British India and the native States, 1,277,926 Christians; in Portuguese India, 281,248; in the French settlements, 35,727. The numbers do not seem to increase, whilst Anglo-Saxon missions increase nearly 50 per cent. in ten years. In 1891 the Roman Catholic contributions to missions everywhere amounted to £267,778. England gave 156,000 francs; Lyons, 480,000; Italy, 350,000; North America, 580,000. In the same years 309 Roman missionaries left Europe for various mission fields, Africa being the chief destination; 195 nuns left England. In 1895, according to official returns, the number of Roman Catholic converts from heathenism was given as about 4,000,000. By far the greater part of the work is done by French workers, and it is feared that the work is fostered by the Government to a great extent for political purposes; this is openly stated as a cause of satis-

faction in order to counteract the influence of England in many parts of the world. The student of missions is bound to add that a dispassionate review of the past goes to prove that almost all Roman missions are prosecuted for mixed reasons, and therefore for unworthy motives in part. History also seems to show that all Roman Catholic missions cease to progress after a time, blighted by this taint, although the material in the field is excellent and the devotion beyond all praise. It is a solemn warning to all mission workers.

In 1900, about £865,000 was spent on its missions by the whole Anglican communion. But by English-speaking, non-Episcopal missionary societies outside Rome, and by a few continental Protestant societies, German and Swiss, which are in communion with each other, £2,130,915 was spent. The Anglican contributions in 1900 were unusually large, being swelled by centenary and bi-centenary special collections, otherwise the contrast would have been more striking. As to adherents, it is confessedly more difficult to compare them, because methods of computation differ. Let the following figures be taken for what they are worth.

Outside the Church of Rome, missionary

societies, nearly all English-speaking, number 14,000 missionaries.

Out of this number all branches of the Anglican Church, and churches in full communion with her, claim 2600, which is less than one-fifth of the whole.

Adherents in non-Christian lands belonging to the above bodies are returned as 3,375,000; of these Anglican Churches claim 465,000, about one-seventh of the whole.

This is instructive, because we hold that though the salvation of the individual is a question solely between a human being and his Maker, yet there is a further question of infinite importance, namely, the stability of Christianity in the future, for which we are responsible in our generation. We are at one with all Christian workers in holding that we do not know of any bar to the conversion of a soul if there is a living faith. We cannot assert that for this any one outward means of grace, as popularly understood by us, is necessary or any organisation. But if we go one step beyond this first step dealing with the individual in this simplest stage, we are face to face with what has divided Anglo-Saxon Christianity so grievously. Putting on one side the serious questions of

mission and jurisdiction, we hold that we are in our day responsible for the Christianity of a thousand years hence, and that what will be standing then is what stood a thousand years ago, the ancient Catholic form with its unmoved foundations and landmarks, its order and continuity ; nor do we doubt that a very great part is to be played in the future by that pure and reformed part of that ancient Church known as the English Church all the world over. To us then it is a most important question—"Is the great world to be evangelised by the ancient English Church and her daughters or by the zeal of non-Episcopacy ?" Holding the views we do there is no arrogance in this. We would not check the zeal or the work of any earnest Christian whatsoever in the great non-Christian world. Ours is rather a godly rivalry ; not to pull others behind us, but to be first honourably and fairly in the great cause.

The student can pass rapidly over the work of the eighteenth century, although there are some splendid names to be remembered together with their work. It is of course in connection with the S.P.G. Read of Dr. Bray ; of the formation of the S.P.C.K. in 1699 ; of S.P.G. in 1701 ; of their work in America and Africa and India.

Schwartz is the great figure in that century among Churchmen; Carey, Marshman, and John Williams in non-Episcopal societies. As the eighteenth century closed our English Christianity revived. There has been no check as yet in its zeal. A few dates are given, chiefly in order to indicate to those who preach or speak how picturesquely great missions can be grouped round one date.

In 1813 the first purely missionary magazine ever published was started by the C.M.S., *The Missionary Register*, which for forty years reported the work of all societies. In 1841 Livingstone went to Africa, Selwyn to New Zealand; the Colonial Bishops' Fund was started by Mr. Gladstone and others, and has distributed more than a million; in the same year the Archbishops joined the C.M.S., which has always professed to be a lay society. In 1849 the Punjab was annexed, and has given to the Church a series of Christian statesmen probably unique in the annals of the empire.

In 1858 Japan was opened to the world; the inland provinces became accessible; the Victoria Nyanza was discovered; the Niger region occupied by African evangelists; the Universities' Mission to East Africa organised; races within the Arctic circle were evangelised; India was handed over to

the Crown, and the Queen acknowledged to India the faith which she held and prized.

In 1871 Bishop Patteson was murdered. In 1885 Bishop Hannington. "One death in the mission field is worth six at home."

In 1872 the Day of Intercession was originated at the suggestion of the S.P.G.

In 1887 the C.M.S. "policy of faith" began to produce great results.

The C.M.S. history contains many groupings of events of which these are illustrations, to which the student is referred.

CHAPTER III

ASIA

INTRODUCTION

GEOGRAPHICALLY, all the great existing intellectual faiths of the world are Asiatic. Again, only in Asia have great sacred books been composed. The Egyptian "Book of the Dead" seems to be the only exception, and it is African. The Bible, Hindu, Arabic, Persian, and Chinese Scriptures close the list. The classical nations of Europe produced every branch of noble literature, except books of their religion.

It is of course to the Semitic race that we turn for the revelation of the Unity of God and then of the Trinity. To one of that race it is noteworthy that the first of these truths came as a divine gift, not as an instinct. "The call of Abraham is a fresh beginning in the religions of mankind, a true new creation. There is no historic monotheism which does not start from the covenant made with 'the friend of God.'"

It is an amazing fact, not to be questioned, that man by himself did not discover the one true God. Yet it is also true that every race has probably its special contribution to make to the faith as it is in

Jesus, ere it is full-orbed and capable of satisfying every human need. The Christian message turned first towards Europe, and away from Asia. Perhaps to have turned eastward at once would have been to have endangered the faith by the touch of oriental mysticism. So St. Paul, divinely guided, turned to Greece to assimilate (as Sir Henry Maine puts it in his Rede Lecture, 1875) the faculty of progress which the East lacks. "Except the blind forces of nature, nothing moves in this world which is not Greek in origin." We can only indicate the line of thought, adding that Greece also lacked what the Semitic alone could impart. Perhaps nothing in the history of the world is more striking than the meeting, especially in India, of two great branches of the Aryan race, after a separation of thousands of years. The European section left the ancient home, whether in Eastern Europe or Western Asia, before Sanskrit became a language as we know it. They composed no sacred books, but waited for the Semitic revelation that was to come to them and coloured it with Greek, Roman, and Teutonic characteristics. Then in the fulness of time they turned back into Asia to give the Gospel to another section of their race which had turned eastward long after the European immigration. When the brothers met it was to discover that the Easterns had composed an immense mass of sacred literature; whilst the difference of education, taking the word in its widest sense, had been such that the Englishman and the

Hindu seem to differ to-day in every part of their nature, in thought, character, and temperament. Here again we merely indicate a line of thought. Indeed, the problems which meet the student of Missions surpass all others in interest and extent. All that can be done here is to suggest them in order to whet the appetite and recommend some of the best books to read. The fact that countless questions have received no answer as yet is an incentive to the thoughtful. Faith steps forward, assured that the power which has conquered classic Paganism, and Syrian, Egyptian, Druidic, and Teutonic beliefs will overcome Brahminism, Buddhism, Confucianism, Zoroastrianism, Mohammedanism, and all the animistic beliefs. Let the student first study Westcott's "Gospel of Life" as a general introduction to these subjects. Such a book confirms the impression gained by independent reading that the founders of these non-Christian systems were great men, and claim our respect. They were better than their age, and strove to make it purer, and groped for the light. We are at liberty to criticise their systems whilst we speak tenderly of them, as seekers after what they thought to be God, or the best that could be known of life.

INDIA

Books recommended :

"Conversion of India." By Dr. George Smith (Murray, 9s.).

Publications of the Sacred Literature Society (London

and Madras). London address: 7 Duke Street, Strand. (Especially "Papers for Thoughtful Hindus."

By Dr. J. R. Jones, D.D., 6d.; "Studies in the Upanishads," 6d. By T. E. Slater.)

"Hinduism Past and Present." By Dr. Murray Mitchell (R.T.S., 4s.).

The Cross and Land of the Trident. By H. P. Beach (R.T.S., 2s. 6d.).

Papers published by the Cambridge Delhi Mission.

Obtained from G. M. Edwards, Esq., Sidney Sussex College, Cambridge, a few pence each.

"History of the Oxford Calcutta Mission." By Rev. G. Longridge (Murray, 7s. 6d.).

The works of Max Müller and Monier Williams.

Many articles of permanent value in the Missionary Magazines, for which an index is needed.

"Life of Nehemiah Goreh" (Longmans, 5s.).

(Books on Mohammedanism are given under the head of Islam.)

India is the greatest mission field in the world, and is England's special responsibility. In it all the great intellectual faiths are grouped together: Christian missions are also staffed here by the greatest number of men of great ability. Continuously held by the sword for centuries, it would appear to be certain that our tenure of this land depends upon the faithfulness with which we impart to it the mind of Christ in every department.

Christianity has had its permanent home there for sixteen centuries, although the records of this

long occupation are not sufficiently known to Christian people. The book to be heartily recommended as a general introduction is the "Conversion of India," given above. The story of the faith begins with the visit of Pantænus in A.D. 180. We hear of an Indian Bishop at Nicæa; of Sokotran Christianity; of Kosmas, "who wrote the first Indian Mission Report" in 547; of the story of the great Khans and their leaning to the faith in the time of the Portuguese, and of Xavier; and of the awful degradation of the faith by the Jesuits and the retribution that followed in loss of vitality and in stagnation.

India is also pre-eminently the head under which the action of Christian rulers in non-Christian lands in regard to the faith can best be discussed. A full consideration of it is given in the C.M.S. History (vol. iii.). It is a record first of shame, but also a subject for thankfulness, because of the immense advance in Christian principle in the last century. The reproach must really be laid at the door of the Church at home, for the rulers who acted as pagans were the result of the education of their day in England when missionary zeal was at a very low ebb, and the record of it is a salutary warning.

The East India Company, founded December 31, 1600, was never friendly to missions, fearing their effect on the natives. The darkest period was from 1793 to 1813; and in 1793 the directors passed a resolution which no living ruler would endorse to-day for a moment: "That the sending of missionaries into our Eastern possessions is the maddest, most extravagant, and most unwarrantable project that was ever proposed by an enthusiastic lunatic," and more to the same purpose. So low had general Christian influence in England sunk. Missionaries were deported when caught. But in 1814 the tide turned, and the bishopric of Calcutta was founded. Some very noble men were hard at work. Among English Churchmen: Brown, Buchanan, Martyn, Corrie, Thomason; among non-Episcopalians: Carey, Ward, Marshman, and others.

Yet strange acts were enjoined by Government. In 1837 Sir Peregrine Maitland, the commander-in-chief, resigned his position rather than sanction a salute to an idol. The first native soldier who became a Christian was compelled to leave the army. The battle for the Christian position was fought out in the Punjab by that splendid band of Christian statesmen and soldiers, Henry and John Lawrence, Montgomery, M'Leod,

Thornton, Melvill, Raikes, Cust, Temple, Napier, Edwardes, Lake, Nicholson, Reynell Taylor—all were English Churchmen and fervent Christians. They asked the question, "Was the Government really neutral, as it professed to be? Was its so-called neutrality, which they asserted to be against Christianity, a success?" The Christian party (we call them so for convenience without de-Christianising those with whom we disagree) insisted that India would respect us more if we stood forth definitely as a Christian nation. Native after native asserted this, and Lawrence asserted that "Christian things done in a Christian way will never alienate the heathen."

But these men did more than argue; they showed that in the Mutiny they could be followed passionately by native troops, who were devoted Mohammedans and Sikhs, but who knew at the same time that their leaders would do all in their power, in a Christian way, to make them Christians. These men with this policy were the saviours of India.

The question is one of permanent importance, and deserves to be carefully studied, for it will recur again and again. In 1858 Queen Victoria proved herself a true missionary by writing with her own hands (and insisting upon their standing as

written) in the Royal proclamation which annexed India to the Crown, the following words: "Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion;" and at the conclusion: "And may the God of all power grant to us and to those in authority under us strength to carry out these our wishes for the good of our people." The comment of the *Times of India* was, "The revolution is one the vastness of which only the next generation will appreciate." When Christianity was put on an equal footing with Hinduism, the triumph of Christ was assured.

Let us now face India and its predominant faith. The student is referred to Mr. Beach's book for an admirable survey. India has always been the prize of the East—Turanians, Aryans, Greeks, Moslem conquerors, and at last Europeans, have possessed it. Speaking quite generally, the aboriginal tribes are still to be found in the central highlands, driven there as to a last fortress. Turanians are in the south called Dravidians, from "Drav," the root of the name for the southern promontory. Aryans are in greater numbers in the more northern regions. The greatest mission successes numerically have

been achieved in the south: whilst with regard to the 9,000,000 aborigines it is a race between Christianity and Islam which shall win them. Mere figures give little real conception of India, but it may be worth stating that it has more inhabitants, races, religions, and languages than all Europe outside Russia. The census of 1891 showed that America led in the number of missionary agents in India, having 47 per cent. of missionaries; the British Isles, 38 per cent.; Germany, 11 per cent. The growth of the faith is so great among the progressive (non-Roman) missions that at the present rate of increase all India should become Christian in the middle of the twenty-first century. But probably the great consummation will be reached within a century, for the Hindu is social, not individual, in disposition: the end will be the mass movement of millions, a period which will have its own great dangers. India is like an iceberg attacked by two powerful solvents—by secular education, which dissolves the old faiths, and by the faith of Christ, which is both destructive and constructive. One acts as an acid, the other in some sense as a jet of steam. The huge mass groans, and fissures appear in every direction; the crash will probably come unexpectedly;

were a native Christian prophet to arise it might come quickly. It will be seen at all events that men and women of the highest Christian statesmanship are needed to meet the possible crisis. Brahman and Buddhist India has given faiths to hundreds of millions; what may not a Christian India do?

The only faith that can be handled here is Hinduism, the faith of the vast majority. In 1891, 208,000,000 were Hindus, 57,500,000 Moslems, 9,000,000 animistic. Buddhism hardly exists in the land of its birth. Of Christians, the Roman Church in 1893 claimed 1,315,250, after 250 years; Syrians, &c., 201,600. Anglo-Saxon Missions, 767,400: of these the Church of England claims the greatest number, 302,430. Experts also state that there are some 182,000 who are convinced Christians, but dare not be baptized; they have been styled "borderers." The English population in India, including the army, only numbers 250,000. Roman Catholics do not seem to increase; Anglo-Saxon Missions progress at the rate of some 60 per cent. in every decade. Where English are quartered it must be confessed that, with splendid exceptions, the influence of our own race is against the spread of the Gospel, and missionaries rarely permit their

converts to become servants. The influence of a house where the name of God is never mentioned, where there are no family prayers, and often no Sunday worship and no care for a Christian native, is a heavy trial. But it is hoped that the consciences of Englishmen are being more and more touched.¹ Those who desire to understand the whole attitude of educated and devoted Christians towards the faiths of India are recommended to read a noble pronouncement put forth by the combined Indian Episcopate, beautiful in language and in spirit. It is given in the S.P.G. Annual Report, 1900.

HINDUISM

The student is of course referred to the works of Max Müller and Monier Williams; but the cheapest books are those of the Christian Literature Society, and contain large extracts from the above authors. Written in the first place for thoughtful Hindus, and published in a very cheap form, they deserve a very wide circulation. Many of them are by our ablest native Christian clergy, and present the faith from the Indian standpoint.

The Indo-Aryan race is intensely religious by temperament, nor is it possible to suppose that

¹ See *Church Missionary Society Intelligencer*, July 1901.

the materialism of much Western thought can have aught but a passing influence upon Hindus. But their standpoint is Oriental, and it has been further affected by climatic environment, for they have been dreaming intellectually for thousands of years in a hot and a physically enervating climate. Theoretically the Vedas are an infallible guide, but till modern European scholars translated them, hardly any Hindus knew their own sacred writings, and it has been the aim of the Sacred Literature Society to translate large portions of the Hindu writings as a true missionary work, and to these books the student has been referred. He will learn that modern Hinduism has hardly anything in common with the Vedas. Sacrifice exists in them, but Caste is unheard of. The Vedas represent the childlike epoch in religion, when the man looked at nature, wondering, and worshipping everything. But modern Hindus are not childlike; they are now saturated with oriental Pantheism, which differs from Western Pantheism. The latter tends to make God co-extensive with material things, identifying the world with God in some sense. Indian Pantheism goes behind that, not deifying nature but calling it nothing. This Pantheism has dared such flights of pure

thought that the Western says it lacks common sense, but there is nothing in such an objection for the mind of the Hindu. For example, for him there is a true Entity—God—and there is a phenomenal God, eternal, yet an illusion; the world is imagined to have a separate existence, but it is mere illusion and ignorance; nay, it is a dream, and so the Hindu thinker brings us into such attenuated air that it is hardly possible to breathe. The true Entity can neither be perceived nor conceived; positive statements are impossible. Brahma is inaccessible to affections, or indeed to anything; and this is the philosophy of the Upanishads (about 600 B.C.). Religious consciousness in them passes beyond nature, beyond everything, where souls cannot go, nor mind; where there is no feeling, nothing with a name; no definition is possible except by negatives. And this is the philosophy of the beggar as well as of the priest. Salvation is not by character but by contemplation, and by knowledge; but knowledge has a strict technical sense referring merely to such philosophy as the above. This is the mind of the race which the Gospel has to conquer in India.

Indian religion again is intensely sad. The question, "Is life worth living?" is absurd to a

Hindu—"Of course it is not." Theoretically too, moral distinctions tend to disappear. Since he does not believe in his own personality, responsibility vanishes. It is remarkable also that Caste (the great Christian foe) should flourish where all things and all men are divine. But for this subject the student must be referred to the book on Caste in the Sacred Literature series. We only remark here that Caste differs from all our usages; its cleavage is vertical, not horizontal.

Such Pantheism as that of the Hindu infallibly ends with the multitude in the grossest polytheism; the thirty-three gods of the Vedas have become the 330,000,000 gods of modern Hinduism, and 90 per cent. of the population are simple, illiterate persons.

Bishop Caldwell in a very interesting paper (S.P.C.K.) indicates the divorce between morals and religion. The duties of life, he says, are never inculcated in a Hindu temple, nor do the prayers offered there refer to the keeping of the ten commandments. A bad Hindu is one who loses Caste, not one who is immoral.

The attack upon Hinduism is like the attempted capture of the magician who transformed himself into a hundred forms. According to desire Hinduism is "quasi monotheism, pantheism,

polytheism, polydemonism, atheism, and agnosticism." And it has marvellous assimilative powers. For example, it has conquered Buddhism by making the Buddha one of the Incarnations of Vishnu: in the same way, no doubt, it has assimilated Christian truths. Still, when all is said, it is a matter for thankfulness that we are dealing with religious races. The instinct of reverence and the desire for worship is implanted in their vitals. Nor can the development of the idea of Incarnations (chiefly in the Mahabharata), however faulty in conception, be anything but a source of satisfaction to the Christian worker, for it reveals the yearning after God, and the belief that God comes down to man in his need.

The special difficulties of missionaries in India may be summed up as follows:—

1. The people do not like us; it is not easy for an Englishman to be in real sympathy with a native, even in the case of many missionaries and their converts. (For an instance of the converse, to speak only of the dead, we refer to the Rev. R. Clark, who worked for more than fifty years in India and was buried by his own request in the native portion of the cemetery.)

2. There is need of a higher and deeper form

of education for the native, to make him more experimental and practical. By nature he is speculative, does not observe, but evolves out of his own consciousness. Historical proofs do not affect him ; indeed, the Hindu has no history.

3. The Hindu is inherently untruthful and lacks moral courage ; he has had no individualistic training. National custom is a stronger motive force than truth.

4. The introduction of European forms of materialism and anti-Christian philosophy.

5. The ignorance of the women. In all the world there is no grander work for Christian women than that which awaits them in Indian zenanas.

The student is referred to the last chapters of the History of the Oxford Calcutta Mission for an appreciation of all these difficulties. The same Mission has edited weekly for years a journal named "The Epiphany," which is sold by thousands. Probably nothing better has ever been produced in the same way, and it deserves the attention of the student. It is circulated either without payment or for a merely nominal subscription.

The Cambridge Mission, the Oxford Mission, the Dublin University Mission at Chota Nagpore,

and the long line of distinguished Indian Bishops are a proof how ably Indian Missions are staffed. Other English and American Missions have their best thinkers and most fervent mission workers in the same land. The Presbyterian Missions, for example, are specially famed for their educational work, inaugurated by Alexander Duff. The Baptist Missions at Serampore and elsewhere have done monumental work in the translation of the Scriptures. Probably there is no missionary in India so potent as the Bible in the vernacular; and no mission will have a permanent existence until it has thus given the Scriptures to the people.

To those who wish to follow the working of the native mind on its way to Christ in the person of a learned Brahmin, the life of Nehemiah Goreh is strongly recommended. This remarkable man is only one of a goodly company of able Hindus and Mohammedans who have received holy orders and have been splendid champions of the faith.

CHAPTER IV

CHINA

Books recommended :

- "Chinese Characteristics." By A. H. Smith (Revell and Co., 5s.).
- "Village Life in China." By A. H. Smith (Revell and Co., 5s.).
- "Society in China." By R. H. Douglas (Ward, Lock, 2s.).
- "New China and Old." By Archdeacon Moule (Seeley, 7s. 6d.).
- "Confucianism." By R. H. Douglas (S.P.C.K., 2s. 6d.).
- "Religions of China." By Dr. Legge (Hodder and Stoughton, about 3s.).
- "Confucian Analects." By W. Jennings (Routledge, 2s.).
- "Buddhism." By Rev. S. Beal (S.P.C.K., 2s. 6d.).
- "Buddhism." By Bishop Copleston (Longmans, 16s.).
- "Handbook of the Anglican Church in the Far East."
(Published in Corea; to be obtained in England
of the Bishop of Corea's Commissaries, 2s.).
- "Story of the China Inland Mission." By Mrs. Guinness
(Scott, 3s. 6d.).

INTRODUCTION

No better preparation could be made for the study of Chinese mission problems than the perusal of Dr. A. H. Smith's books, as given above. They produce

at first a sense of bewilderment, which settles into a becoming humility ; for they depict a race so different in its habits from our own that it has been affirmed that no Englishman can ever tell what a Chinese will do even under precisely similar circumstances.

In China the same money varies in value from village to village ; roads measure different lengths backwards and forwards. They mind no noise ; no postures are too uncomfortable ; they never have indigestion, nor public spirit. The government is a cube, and stands in any position. Further, they have an overwhelming regard for appearances, and not to "save face" is terrible. They are so desperately poor that they become callous to suffering, and for the same reason they are the greatest gamblers in the world. Three hundred millions of them have only two hundred surnames ; and there is not an acre of meadowland in all China, nor a flock of sheep or a herd of cattle. Let the student read the books recommended.

Yet no one can read of the Chinese without developing a special affection for them. They have been called the sturdiest race in the East, the Anglo-Saxons of the Orient. So true are they to the past that it ought to be possible to have Chinese bishops ere many years have passed. It is so mighty a nation, that when it wakes there will be surprises in store for the world ; and the fact that Russia marches with China for three thousand miles will be a reason for feeling concern for Russia, rather than China.

China is the second greatest mission field in the world. Naturally, the difficulties in the way of the faith are great at present, nor are missions there—outside Rome—of long duration. But lovers of the great cause ought to fix their eyes steadily on China, and to send their ablest and best men there, as they have in the past to India. With India and China evangelised, the world would be at the feet of Christ. Even statesmen who know China best assert, from their point of view, that the best remedy for averting the "yellow peril" is the spread of the faith in China. In due time we shall get books on Chinese mission problems as deep as those we possess regarding India.

It is well known that Chinese records go back to 2000 B.C., and are to be relied upon by 1100 B.C. "The only nation that has throughout retained its nationality, and has never been ousted from the land where it first appeared." When Confucius lived there was no emperor—he was born in 551 B.C. But about 250 B.C. the Tsin dynasty assumed the title, and gave the empire its own name, Tsin, or China. This first emperor built the Great Wall as a protection against the Manchus, the present dynasty, who came into power in 1644. Since 1260, except for 256 years, foreigners have ruled China.

CONFUCIANISM

It is a disputed point whether the early belief of the Chinese was monotheistic. There is no

clear historic evidence for monotheism, but there are deeply interesting traces of it in the worship of Shang-ti by the Emperor as representing the nation. This ancient religion underlies still the beliefs of the Chinese. Confucius indeed left the question of the existence of God and of duty to Him upon one side, teaching morality without reference to God. About 500 years after his death he began to be virtually worshipped. Laotzu was a contemporary of Confucius', but an older man; and the visit of the younger reformer to the older man is one of the striking facts in Chinese history from our point of view. It seems likely that Laotzu was a foreigner, a Hun. If it is so, then two of the three faiths held by almost every Chinese are foreign. This is a fact which we commend to those who say that it is impossible to convert the Chinese, if we do not give a deeper answer. Turning to Confucius, no one can help respecting him as a man. He was unquestionably an earnest reformer trying to see light, a man of the simplest habits, poor and honest. In his system of philosophy (for it is more than a religion, as he fashioned it) Confucius took life as it exists for his study, and saw no occasion to look behind life nor to trouble himself with the future

nor with a God. Probably he was in heart a Deist—that is, he did not deny the existence of God, but he did not rest upon Him. He singled out learning, cultivation of the person, dignity, loyalty, filial obedience, faithfulness, as qualities for cultivation. Man in his estimation was born good, and was able to train himself unaided. Compared with classic philosophy, we may style him the Epicurus among his race, and his system made for a quiet, regulated life, and an empire at peace. Being in temper Chinese of the Chinese, he fitted in with a large side of the national character, but he could not satisfy the longing engrained in God's children to worship and to rest upon One above. The result has been that no Chinese are merely Confucianists. This is the basal philosophy, but it is supplemented in almost all by the ancient aboriginal, nearly monotheistic faith, and also by Taoism and Buddhism. It is a striking fact that there is not one improper word or sentiment in the Confucian writings, and on this type of literature the Chinese nation has been reared. On the other hand this is how Dr. Legge sums him up: "I hope I have not done him injustice, but after long study of his character and opinions, I am unable to regard him as a great man. He

was not before his age, though he was above the mass of the officers and scholars of his time. He threw no new light on any one of the questions which have a world-wide interest. He gave no impulse to religion. He had no sympathy with progress. His influence has been wonderful, but it will henceforth wane."

Yet it is only fair to remember the saying by which he rose highest: "What you do not wish done to yourself, do not thou it to others."

Another saying has been imputed to him, it is said erroneously: "Heaven is principle." This appears to have been the precept of Chu-hsi, A.D. 1150.

It is surely a remarkable fact that Gotama, Confucius, and Laotzu were all living at the same time.

TAOISM

Those who imagine that there is at least one great race that can live without reference to God, are confronted by the facts of Chinese religious history. The Chinese mostly belong to what they call "the great religion," namely, the three faiths of China taken together. Laotzu, the founder of Taoism, was born about fifty years before Confucius; according to legend he

was born eighty years old, his name denoting "the old boy." Many hold that he was not a Chinese, but sprang from a western tribe and was a Hun. But though his birth is surrounded with mystery, his end is still more striking. Disappointed by the failure of his efforts, he left his post as Court keeper, and travelled towards his own people; and the last view the world has of one of the reformers of China, and of a very noble personality, is that of a solitary figure toiling through a pass in the mountains, westward, never to be heard of again; and to the last man who spoke with him he gave his writings, all contained in a treatise about twice the length of the Sermon upon the Mount. Laotzu's system is a form of mysticism, singularly like parts of Hindu philosophy, poles asunder from the system of Confucius. The two men once met and discussed their theories, the older man seeming to feel contempt for the other's lack of transcendentalism, whilst Confucius appeared to quail before the deeper nature of the old mystic. Laotzu is a noble figure; he tried to lead men into "the Way," advocating no ceremonies, but teaching that a man should retire into himself, and return good for evil. His three graces are: gentle

compassion, economy, humility. He himself did not speak of God, but, as in the case of Confucianism and Buddhism, worship found for itself a place in Laotzu's system too. Probably indeed of all founders of self-evolved systems, Laotzu would be most horrified at the actual development of his doctrines. They have had three stages, the last being full-blown idolatry, falling possibly lower than Brahminism has fallen among the multitude. The founder has himself become a popular object of worship, and modern Taoism has ended in the practice of magic and superstition, with a hierarchy and a ritual. The high priest is chosen from a family named Chang. The motto of Confucius has been said to be, "Back to the times of the early sages;" of Taoism, "Back to the early Arcadian simplicity;" of the Christian, "Onwards and Upwards." Yet there is something peculiarly attractive to the Christian mind in the favourite illustration of Laotzu to denote the true temper of life. Man, he said, should be as water, which seeks the lowliest spots, but which permeates everything, and by its constant dripping pierces even the hardest substances. A curious and touching custom is the outcome also of this mystic teaching. Over the oven in every house is put a little god, the god of the kitchen ;

it notes all that is said and done each day, and on New Year's Eve it ascends to the courts above with its report of the family; on the second or third day it returns. There could be hardly any better evidence that man must worship, and that it is an indication of his divine life that even in the dark he must look up and believe in God who rules and judges all things.

BUDDHISM

It is remarkable that the old faiths still existing in India are not traceable to any great founder. Hinduism covers almost all the ground like a huge house by many architects, and in the most diverse styles. The founder of one of the greatest faiths in the world, Buddhism, has practically been banished from India. On the other hand, the three old faiths of China are all bound up with their founders, all of whom were good men. None of them seemed to think it possible to seek for God, but strove after "the good." Their followers have all ended by worshipping the founders, if they have looked no higher. There are also, it is said, large secret societies of Theists groping after One above.

There are two forms of Buddhism—the northern and the southern. Let the student first read

Bishop Copleston's illuminating book, since it deals with the southern and the purest form. Both of them, however, arose in India, in the Ganges Valley, where Gotama was born (he died between 543 and 512 B.C.). Was he Aryan or Scythian? The Scythian side seems to claim him in his name Sakya. Gotama, on the other hand, is Aryan, and tradition uniformly points to an Aryan origin. Buddhism in its purest form is to be found in Ceylon to-day, transplanted there by Mahinda, the son of Asoka; and the sacred writings are in Pali. Asoka himself reigned in northern India about 250 B.C. He is a great figure; the greatest in Buddhist history. "Not merely the Constantine of Buddhism, he was an Alexander with Buddhism for his Hellas." It was after his son's time that what is known as northern Buddhism arose in India, called so because it travelled north, and is the form which has taken possession of the Chinese, though it is more luxuriant than the older type. It also owes much to a king. Kanishka ruled north-west India and part of Central Asia about A.D. 126, and called his Buddhist council at Kashmir, as Asoka had done at Patna. The Buddhist book in Ceylon is the Pitaka; China now has the Tri-pitaka, a three-

fold book. Sakya-mouni (Sakya the Sage), as we have pointed out, is the Chinese name for the founder. Gotama the Buddha is the southern name. The student is referred to Mr. Beal's book for a discussion of the Buddha legend, the origin of which is obscure. It is not found at all in the early Pali writings, yet it is earlier than the Christian era, and is met with in the northern Buddhist books. Briefly it is this:—

Asvaghosha is the historian of northern Buddhism, himself a Brahmin of India, and converted to Buddhism; King Kanishka took him northwards, where he probably wrote his history, and in it is the story of Buddha's birth, which is unknown to the southern Pali books; yet it is entirely oriental and has no connection with Palestine, and probably is earlier than the Christian era. It says that Asita, the seer, predicted the greatness of Buddha before his birth—"This son of thine will rule the world, born for the sake of all that lives; he shall give up his royal state," &c. When he was born universal prosperity began to prevail and diseases disappeared. The child was called Siddhartha (perfection of all things); then his mother died and went to heaven. Then the prince marries; after this he sees sorrow and pain, and the change comes over

him. When he dies the earth is silent. In a general sense some of these facts are like details in the Christian story.

Buddhism was invited into China about A.D. 67 by the Emperor Ming-ti, who was dissatisfied with Confucianism and Taoism, just as in the thirteenth century Kublai Khan, dissatisfied with all three Chinese faiths, invited Christianity. There is no space to discuss these interesting topics here. It is sufficient to say that in the abstract Buddhism is a philosophy, not a creed; but practically in China it is a religion; it exacts worship and looks to a future life. Buddhists seem to worship the invisible presence of their founder, especially in certain places. But there is no word for God in Chinese Buddhism, nor for soul. It inculcates right conduct, moderation, meditation, and self-government, and "seems to rise above Confucianism in exacting worship of an abstract principle at least." In India there are not more than 240,000 Buddhists. "In the whole world Buddhists pure and simple occupy about the fifth place, below Christians, Confucianists, Brahmins, and Moham-medans, and above Taoists." In China the three religions seem to have obliterated each other's characteristics, and "form in most of the Chinese

a triangle, moral, metaphysical, and material." This is the problem which the Christian has to face. It will be seen, however, that the Chinese are quite hospitable to all religions; probably no race is more tolerant. The missionary, if disliked at all, is disliked as a foreigner with the memory of all that foreigners have done in China.

A few words may be useful, ere we leave the subject, on Buddhism as known in its earlier form. No books were written in Buddha's time; it is doubtful whether writing was known then. The Vedas were even then echoes of the past, and the philosophy of the Upanishads was being formed. Gotama was wholly and deeply in earnest, and tried with all his power to solve the mystery of life. And, as is well known, Gotama declared that salvation consisted in the abolition of ignorance; not that he promoted learning—far from it; knowledge consisted in a small body of practical truths, which were briefly these: "All which exists is perishable and subject to sorrow. Sorrow can only be destroyed by destroying desire, and Buddhism furnishes the way." Knowledge and ignorance only refer to these; and the Buddha is called "the omniscient" only for this. In the same way the great heresies are that things are eternal, and that self or personality in

man are eternal. It is also to be remembered that the qualities cultivated by the Buddha are those which are most charming to the Indian mind, gentleness and calm. But the Christian notes sadly that the Buddhist stands in no relation to anything above himself, and needs no Creator or Saviour. The Buddha of the Pali (early) books had nothing miraculous about him—nominated no successor and left no writings—but urged his followers to depend upon themselves and upon his principles. The whole system is thoroughly Indian; and we may safely assert that it could not be Chinese except as supplementing other philosophies.

CHAPTER V

MODERN MISSIONS IN CHINA

BE it remembered that China might have become a Christian country under Kublai Khan in the thirteenth century had the one hundred missionaries for whom he asked accompanied the Polos. They could not be induced to go, and the Church lost such a chance as was accepted by Ethelbert and others. Previous to this we may study the history of Nestorian missions, and of the inscribed pillar at Si-ngan-fu, dated A.D. 781. The Church of Rome began continuous work at the close of the sixteenth century, and has had missions in China for three centuries. Ten years ago they claimed 570,000 Christians, more than 2000 churches, and 2500 schools. The workers are chiefly French who have political ends to serve, and they cause constant friction by pushing claims and demanding public precedence.

Were a committee of all Anglican missions asked to state in what great mission field they

were weakest, taking into consideration the importance of the field, their verdict would be China. No blame is attributed to any one, but the fact is here stated as a call to strong action in the future. Protestant non-Episcopal missions are a great deal stronger. Some thirty such societies are at work, and some of them began work long before ourselves. Probably at the present time the Methodist Episcopal Church of America is the largest body in China, and the non-Episcopal societies probably have 80,000 native Christians. The Anglican Church may perhaps claim 25,000 or 30,000. The work of all these societies is included within the nineteenth century. The L.M.S. (Congregationalists) came in 1807, starting with Morrison, who produced a translation of the Bible into Chinese in 1823. The American Congregationalists arrived in 1830. To return to the Anglican communion the Church in the United States began work in 1835; the C.M.S. in 1844; the S.P.G. spent money on Chinese missions in 1863, but were not represented by a worker till 1874. Of these societies, the C.M.S. has done by far the most vigorous work, and the student is advised to read the stirring story of the Fuh-kien Mission as an example, with its 20,000 adherents. The same

society sent out ninety-three workers to China between 1894 and 1898. There are now five Anglican dioceses in China, and the Bishop of North China has pleaded for a sixth in Manchuria, to be called Shantung. In 1897 a first conference of bishops was held in Shanghai, and the day is surely at hand when adequate attention will be directed by churchmen to this overwhelmingly important mission field. Besides the histories of the great societies, the student is advised to consult the "Handbook of the Anglican Church in the Far East." The time also must soon come when we may obtain from some quarter an epoch-making book on Chinese Missions as good as the works of Douglas, Legge, and Beal on the Faiths of China.

Churchmen also should read the story of the China Inland Mission to realise the fervour and extent of an interdenominational Society. Begun in 1865, and materially strengthened by "the Cambridge seven" in 1885 (one of whom is now Bishop of Western China), they have now 293 unmarried women in China (who allege that they experience no difficulties), 317 male missionaries with 176 wives, and they possess scores of stations.

One non-Episcopal Mission among many is worthy of attention. The Scotch and Irish

Presbyterian Society has been making marvellous progress in Manchuria. Since the Japanese war the success has been very great. In 1899, 5000 were baptized; the number is now 15,000; there is no large town or village without Christians. It is right to state that most likely the reason for this quick response to effort is the fact that there are few in Manchuria of the literary class. In one place 200 men entered their names as inquirers before work had even been begun. The evangelistic work, it is said, is now done almost entirely by the Chinese themselves, and they have come to consider the movement as their own. These examples are given to provoke English churchmen to good works.

Two problems have not been touched for want of space. The reader is referred to Moule's "New China and Old" for an admirable treatment of them—of "Ancestor Worship," and its difficulties and perplexities for the missionary; and of the "Opium Controversy."

CHAPTER VI

JAPAN AND COREA

Books recommended :

- "Handbook of the Anglican Church in the Far East."
"Japan and the Japanese Mission." (C.M.S., 2s.)
"Life of Bishop E. Bickersteth." By Rev. S. Bickersteth
(Sampson Low. Cheap edition, 3s. 6d.).

COREA

THE student should read the short account of Corea in the handbook as above. The country will yet play a conspicuous part in the East. It possesses one language which is totally distinct from Chinese and Japanese, though using Chinese script. Confucianism is the real religion; Buddhism is forbidden and is dead. Taoism never existed. No European set foot in the country, except a shipwrecked crew, till 1876. Readers are also referred to the handbook for a wonderful account of a Christian Church invented by Coreans, from a book, in 1784. The Roman Catholics came first into this field, then American Societies. The English Church began work under

Bishop Corfe in 1890 ; it is a mission beloved of the Royal Navy, and laid on strong and careful lines.

JAPAN

Japan divides with China the honour of being the great mission field of the Far East, and it is impossible to do justice to the subject here. The student must be referred to the accounts in the S.P.G. and C.M.S. histories, and in the books mentioned above.

The Life of Bishop Bickersteth, we can gladly state, is one of the best and most helpful missionary biographies in existence.

Japan was opened to the world in 1872, after 230 years of closed doors. The old religion is Shintoism — a sort of hero-ancestor worship. Buddhism was introduced in A.D. 550, and has become mingled with Shintoism.

Out of a population of 40,000,000, about 100,000 are Christians. Half of these are Roman Catholics.

The Russian Orthodox Church also does a good work under a bishop who has twenty native clergy and 150 unordained catechists ; and the adherents number 25,000.

With regard to dates of missions, it will be

seen that they are very modern. The Church in the United States began work in 1859, the C.M.S. in 1869, the S.P.G. in 1873, the Canadian Church in 1888.

The most striking fact in the Church history of Japan is the formation of the Nippon Sei Kokwai, or Holy Catholic Church of Japan. Bishop Bickersteth devoted all his energies to guide this movement, and it is now a national Japanese Church, with its own laws, and it has already its own missions in Formosa. All who know the recent history of Japan will understand that when these people have seemed to throw aside every custom and belief in order to imbibe western ideas, they might easily err from the traditions of a stable Christianity. Fortunately the Church is guided by very able bishops, American as well as English, and the future is therefore bright. One fact will be sufficient in order to indicate the openings that present themselves in Japan at the present day; it may be well to state that in Tokyo there are 100,000 higher grade and University students, gathered from every part of Japan, undergoing a rigorous course of education. The student of missions must, of course, fix his attention on all that is published on missions from Japan. Let him not heed the

opinions of travellers, who never fail to visit temples and curio shops, but "have no time to visit missions," or to speak with clergy or bishops, but who, on returning to England, state that "you cannot convert the Japanese." The best answer is to ask courteously in return, "Do you believe, sir, in the Holy Ghost?" At the same time there are at this period two opinions as to the future of missions in Japan for the next few years. Some think that the Church has failed to make use of a great opportunity, and that the prospect is temporarily less hopeful. Others see signs of great awakening. In many ventures the words of a devoted Christian are useful, "In the coming days prepare for the worst, hope for the best." The sudden break-up of Japanese conservatism confounds the wisest prophets. That there is rampant agnosticism or materialism there can be no doubt, and much of it seems lighthearted, but even so, we must not make too much of this. At the same time a public utterance of Marquis Ito is startling in its confident tones: "I myself regard religion as quite unnecessary for a nation's life. I do not regard Japan's almost universal atheism as a peril to the community. Science is far above superstition, and what is Buddhism or Christianity

but a superstition, and therefore a source of weakness rather than of strength to a nation? There is one point, however, in the new civilisation on which I have felt great uneasiness. Japan's chief source of danger, her gloomy outlook for the future, is in her rising manhood." It is wonderful how an able foreigner can misread the history of Christendom. At the same time we would add that it is better to have contempt for the Lord and Master than to treat Him with pure indifference. The Christian Church will not forget the rising manhood of Japan.

CHAPTER VII

ISLAM

Books recommended :

- "Islam." By Rev. E. Sell (Kegan Paul, 12s. 6d.).
- "Historical Development of the Quran." By Rev. E. Sell (S.P.C.K., Madras, about 3s.).
- "Studies in Mohammedanism." By J. Pool (Constable, 6s.).
- "The Religion of the Crescent." By St. Clair Tisdall (S.P.C.K., 2s. 6d.).
- "The Koran." By Sir W. Muir (S.P.C.K., 2s. 6d.).
- "Judaism and Islam." By Rabbi Geiger (S.P.C.K., Madras, about 3s. 4d.).
- "Mohammed and Islam." By Sir W. Muir (R.T.S., 2s. 6d.).
- "Mohammed, Buddha, and Christ." By Rev. Marcus Dods (Hodder, 3s. 6d.).
- For the most favourable view of Mohammed, see R. Bosworth Smith's "Mohammed," and Carlyle's "Lectures on Heroes."
- For a further history of Mohammedanism, see "Annals of the early Khalifate." By Sir W. Muir. A fascinating work.

INTRODUCTION

AMONG Christian people there has never been much difference of opinion about the attitude to adopt

towards Hinduism or the faiths of China, whether in regard to the religions themselves or the characters of their founders.

It is different with Mohammedanism. Almost all who have had to deal practically with this faith have found it to be one of the greatest hindrances to the victory of our Lord and Master, and have been keenly conscious of its terrible defects. On the other hand, people whose knowledge is chiefly gained from books, and those who have only a popular idea of this religion, take a much higher view of it, even to the extent of almost asserting that it is a preparation for the Christian faith, and that a Mohammedan nation may deliberately be left to the last to be evangelised. Such grave difference of opinion seems to arise from the fact that there is a very lofty as well as a very low side to this faith. In one sense it is more akin to the faith of Christ than any other, because it borrows much from Christian and Jewish sources. It came into being in the seventh century after Christ. Also the character and life of Mohammed has its mystery, since it passed through many phases. No one could have gained so great an influence without having possessed great qualities, and without having seized upon some great truths, for it is only the truth in a system which can keep it alive, and yet as we read of him we wonder at times why he exercised so mighty an influence. His immediate successors, in fact, seem to have been greater men. Abubekr, Omar, and Othman win our respect as

Mohammed does not. But also we come to see that it is partly because they were simpler characters—followers, not creators; none of them could have originated the faith of Islam, nor had they to face the difficulties which beset the pioneer of a new religion, especially of one who professed to have divine revelations and was sorely tempted to let self speak in the name of God at certain crises. In addition to the books recommended above, the student is directed to one of the quarterly papers of the Delhi Mission, published in 1894, and written by the Rev. G. A. Lefroy (now Bishop of Lahore), and entitled "Mohammedanism, its strength and its weakness." Bishop Lefroy has been one of the few men who have faced this great question practically. We hope that he may give us a book upon the subject.

Let us now compare Islam with Hinduism; it differs at every point. One is clear-cut Theism, the faith of the energetic Arab who lives in a dry, hot climate with little vegetation. Its lights and shadows are like those of the land in which it was born, with sharp edges. You have to take it or leave it; there are no half measures. Hinduism seems incapable of positive, clear-cut belief, and is a vast Pantheism, the faith of a race dreamily indolent, speculative rather than practical, which oscillates between mysticism and a negative vagueness, in a land which has a damp climate with great forest growths, fertile lands and great rivers; the faith is as luxuriant as the features of the land from which it has sprung. They agree in that they both have

the strength of a sacred record for preserving the faith. (Fiske's Maitland Prize Essay. Deighton.)

Though the King of England rules over the greatest number of Mohammedan subjects in the world, Mohammedanism predominates most of all in Bible lands of the Old Testament—in Arabia, Babylon, Egypt, Assyria, Tyre, Media, Persia, Palestine. These indeed are all in Moslem hands (with the recent exception of Egypt). It is a remarkable fact that these lands also are deserts compared with what they might be. It should be noted once more that these lands contain Christian Churches which refuse to perish; yet starting from the west of Egypt as far as the west of India there is nowhere a single congregation of converted Moslems, for it is not possible for such converts to remain in the country. The modern reforming Mohammedan of European magazines is not a Koran Mohammedan so much as a theist imbued with modern thought and more akin to an Unitarian. Before the rise of Mohammed the Abyssinians were powerful in Arabia. It is strange to reflect that had they held a purer form of the faith and possessed a more fervent missionary zeal it is possible that Mohammed might have been a great Christian bishop.

THE FAITH OF ISLAM

Mohammedanism is wholly based on the Koran, which “teaches a monotheism rigid, sterile, final;

it is a numerical unity; whereas the monotheism of the Old Testament is vital and progressive and essential." In consequence of this there is no progress in the Koran. It was given at one time, and to last for all time without growth. It seems also to be an untranslatable book. Written in perfect Arabic, it is almost unreadable in any other tongue; whereas it is a well-known fact that the Bible is capable of translation into every tongue on earth. Like all the sacred writings of non-Christian nations, the best of it is in the first composed Suras or chapters, and it slowly but surely deteriorates. The Bible is the only sacred book which deepens and grows onwards and upwards, and points to clearer light by the aid of the Holy Ghost. With regard to Mohammed's knowledge it seems certain that he never saw the Old Testament or the New Testament as we have them, but only fragments from the Talmud and from Apocryphal Gospels. The order of the Patriarchs, for example, is Jesus, Job, Jonah, Aaron, Solomon, David. It is also an interesting fact that there is no parable in the Koran, nor any account of a miracle by Mohammed, for he never claimed to work any.

The following points are worth noting for and against the book :—

It teaches the Unity of God, and a God who works, speaks, and rules. It is Theistic, not Deistic. (These two terms are used to signify different things. A Theist believes in a God who is active in the world; a Deist is one who believes in a God who has made the world, but who has more or less retired from active association with it.) Again, the Koran appeals to all alike, to the simple as well as to the intellectual, and it abhors Agnosticism. It teaches a future life where justice will be done, and where there is continuity of personal life and a resurrection. It holds Jesus as sinless, as a great prophet, and born of a Virgin. On the other hand we have to place the following facts. Its idea of God is "fundamentally erroneous." God is Power. There are ninety-nine names for God in the Koran, many of them beautiful, but the name of Father does not occur. Nor does God appear to the Moslem as an essentially moral Being. Unity, wisdom, power, these exist in Him; the dominant conception of God being that of an arbitrary will. Anything may be ordered by God, and His decrees have no necessary relation to His character. He might have inculcated impurity and falsehood. Nowhere does this come out more than in the life of

Mohammed, to whom it was revealed (it is in the Koran) that God had dispensed him from the laws that He had made for others regarding the marriage tie and the law of purity. Perhaps the dictum that seems to go to the very root of the matter is that "in comparing the moral codes of Islam and Christianity you may say that each religion is the embodiment of the life of the founder." Fellowship with God is an idea unknown to Mohammed. The idea of worship is also fearfully mechanical, and by the whole teaching of the Koran, Mohammed has consecrated slavery for ever, has degraded women for ever, and has sanctioned the use of the sword for ever for the propagation of the faith. To those who would go deeper into the growth and deterioration of the Koran the student is referred to Mr. Sell's admirable book on the subject. On the other hand, in the details of the Mohammedan religion there are many beautiful points. A mosque has no locks, bolts, or door; it is always open. There is absolutely no separation between rich and poor; nor is any one permitted to wear rich or gaudy clothing in the mosque. It is a brotherhood on equal terms. Mosques also are places of prayer more than of preaching; and united prayer has a special sanc-

tion. Mohammed says, "A man's prayer in the congregation doubles in value twenty-five times over his prayer in his own house or in his bazaar." In saying prayer in the mosque each man has a slab of stone to himself, nor is there another case of exact ritual in the world so carefully preserved as in the case of a Moslem at prayer: every gesture is precisely and accurately the same as those which were used by the Prophet himself, these alone being permitted. It is noteworthy to remember, too, Mohammed's first Muezzin, who always accompanied him everywhere, was a negro, Bilal. This man is said to have added to the call to prayer the words "Prayer is better than sleep." Of course Mohammed did not discover monotheism; it was to be found in many parts of Arabia. So also Mecca and Medina had always been holy cities, and the Kaaba had been venerated for ages.

Bishop Lefroy's words are worth quoting in respect to Mohammed's character, if only to induce the student to read the whole essay. "I believe Mohammed to have been, especially in the beginning of his career, an earnest man, genuinely seeking after truth, with, in large measure, pure motives and free from personal aims. I believe that he saw truths far grander and deeper than

those which most of his countrymen saw, and that he laboured hard and long, amid every discouragement and often at the risk of his life, to bring home to his people the knowledge of these truths, and to redeem them from the gross idolatry, the infanticide, and the many social and religious evils in which they were sunk. I have no doubt that he believed he had a mission from God, and I believe he was right in thinking so, and that, at any rate at one part of his life, the Spirit of God was working strongly within him and calling him to a great work. But I believe that with the access of power there came a fatal lowering of aims and of the tone of his own life, till—from regarding himself so long as the mouthpiece of God—he permitted himself first to disregard his conscience, and then to take that last and awful step, in which also he is not alone among those whom God has called to noble aims and high privilege, of identifying the voice of God with the promptings of his lower nature, and claiming the divine authority for that which he ought to have repelled as the very tempting, which indeed it was, of the evil one himself.”

This strange mixture of good and evil is stereotyped for ever in the Koran as being all of it the will of God for man, without any altera-

tion or development, without any thought that the word uttered is part of a progressive revelation. God is for ever for man what Mohammed says, and man is to be for ever what Mohammed is.

Indeed it is the loftiness of the claim that Mohammed made which repels us, as we compare him with the founders of other faiths. A man who claims to speak direct from God must count the cost first; he will be judged at his own estimate of his message, and the fall, if there be one, is complete. Buddha, Confucius, Laotzu, commended their philosophy to the judgment of their contemporaries as a solution of life's mysteries, self-evolved. They have failed, but they do not create in us the repulsion which we feel towards Mohammed when his morals deteriorated, and still all he did was, according to himself, divinely guided.

There is one further mystery in connection with Islam. It is not easy to understand why a Mohammedan is so deadly an enemy of the Christian faith, and so difficult to convert, unless it is that his own religion is a very definite system, with the briefest of creeds, which attempts to satisfy the conscience whilst it panders to the lusts and weaknesses of the races amongst which it was born, and that it has a martial history of which Moslems are proud.

CHAPTER VIII

MISSIONS TO MOHAMMEDANS

MOHAMMEDANS number about 150,000,000, of which 40,000,000 are in Africa, 50,000,000 in India. There is no word for missionary in the Koran: but the sword is the recognised agent there; and the holy war is characteristic of the religion. It is perhaps not unnatural that the only efforts on a great scale of a holy war upon the Christian side have been made against Moslem rule in Palestine. Speaking generally, Islam is found in Asia and Africa, and it is in these continents that we meet with Christian missions to Mohammedans. The greatest Moslem missionary college is in Cairo, where at the Mosque of St. Azhar there are thousands of students instructed in the Koran and its commentaries. The first missions of Christians to Mohammedans are connected with the names of St. Louis, Raymond Lull, and Francis of Assisi—a fascinating story of splendid devotion: and the absence of a life of Raymond Lull in English is one of the

gaps in missionary literature. The efforts of these heroes were directed to Africa. Modern missions have chiefly worked in Asia, especially in India, under British rule. The student will, of course, hear it said that Mohammedans cannot be converted, or else that it costs an enormous sum for each convert. He will deplore in most of such observations the implied dislike to all missionary activity as wasteful or needless. We fear that most of those who make these assertions do not wish to hear of successes. Moreover, the same persons do not complain of vast sums spent on race-horses or luxuries. To bring into the Kingdom of Christ one more of His servants is to waste money, unless it can be effected for a few pounds. With regard to the comparative cost of missions, an article entitled "The King's Highway" in the *Church Missionary Society Intelligencer*, in January 1900, should be read. It likens the work of missions to the construction of an Indian railway: the first part simple and inexpensive; then the making of a bridge which cost years of labour, the first months being spent in throwing stones into the river bed to make a foundation for piers; the third section a succession of cuttings and tunnels through a hostile country; the fourth—the most vexatious

of all—was through country where the soil was so loose that the work had to be done over again in every part and needed constant attention. It has often happened that the noblest missions have been able to announce no conversions for years; but in due time they increase in geometrical ratio. God has ever taught some of His best lessons to mankind by keeping back for awhile the fruit of their labours, although not one act on our part is in vain. The greatest reforms of every kind have been effected in the teeth of sneers and cruel criticisms and slanders. It is always possible, we believe, to distinguish between the criticism of a friend of missions and the remarks of one who is no friend to them. In the latter case it may be wise to ask with the utmost courtesy, “Do you really wish that mission to succeed?”

Missions to Mohammedans have not been prosecuted to the same extent as those to Hindus, Buddhists, and others. It is not easy to give the reasons for this fact. Special difficulties of work are, in the mission field, a source of inspiration, like a blast of oxygen into a fire. The explanation may be that the task is intellectually more difficult, and men shrink from a sense of unworthiness: for it is harder to confront a faith which has much in common with Christianity,

and yet is bitterly antagonistic, than one which is totally unlike. It is certainly harder to be fair to an opponent in such a conflict. If this explanation is a true one it is natural that we should meet with honoured names among the missionaries who have felt it a duty to study the Mohammedan problem. In India, to confine ourselves to members of our own Church, French, Maxwell Gordon, Pfander, Lefroy and the Delhi Mission, the Calcutta Mission, Muir, Tisdall, Sell; and Steere in Africa, and from Mohammedans themselves, Imad-ud-din.

The student who desires to read Asiatic literature upon the Christian side, should read the "Apology of Al Kindy," ninth century (S.P.C.K., 2s. 6d.); "Sweet First Fruits" (R.T.S., 2s. 6d.); "The Beacon of Truth" (R.T.S., 2s. 6d.), see C.M.S. History, vol. iii. 513. The most successful book written by an European seems to be the "Balance of Truth" (C.M.S., 2s.), written by Pfander in 1829 in Persia.

The following facts are given as helps to study. The first native of India to be ordained was a Mohammedan convert, Abdul Masih, converted by the influence of Henry Martyn, although after Martyn's death. The first native of India who ever obtained the D.D. degree was Imad-ud-din

in 1884, one of the ablest of Indian clergy. He also is the author of many apologetic works; and was one of the assistant moulvies on the Moslem side, in the famous public controversy held at Agra in 1854, between French and Pfander on one side, and distinguished moulvies on the other. What Imad-ud-din heard on this occasion was the occasion of his conversion.

At Madras there is an institution named the Harris School for Mohammedan students, with which the Rev. E. Sell has been connected, an author to whom the Church owes a great debt. The biography of Bishop French is also full of information on the Mohammedan question: and it is worth noting that two out of the three bishops of Lahore have given themselves to this special work with eminent success, and it is at Lahore that Bishop French opened a Divinity School with special reference to Mohammedans, which has been signally successful. There are missions to Mohammedans, specially in Palestine and Cairo, and the eyes of churchmen are now turned to Khartoum, where they expect soon to have the liberty they used to such good purpose in the Punjab in the interests of good government as well as in the name of Christ.

There is very special interest also in the mission

in Persia. It is the land in which Chrysostom died, where Henry Martyn laid down his life in the mission cause, where Bishop French died, and where Bishop Stuart is now working, having resigned the See of Waiapu in New Zealand, in order to return in his old age to his labours among Mohammedans, which were begun with French as his companion in India. This mission was practically begun in 1869 by Dr. Bruce. There is also a mission in Baghdad, and at Quetta. The Bishop of Lucknow is also pleading for a special mission to Moslems in Lucknow. The student is referred to the reports of two English Church congresses for valuable information on this subject—to the Croydon Report, 1877, and Wolverhampton in 1887. The latter will give him Canon Isaac Taylor's defence of Mohammedanism, and the missionary magazines of the two great societies in the months that follow are worthy of being read as answers to the attack on Christian methods. It may also be stated that the Delhi Mission can tell of a public controversy in a mosque between the present Bishop of Lahore on one side, and the best Mohammedan apologists in Delhi upon the other. This too had great results, for the chief Mohammedan defender present suddenly confessed

defeat. He was afterwards baptized. The whole story is deeply interesting; reference for it must be made to the Delhi Mission quarterly papers.

Islam raises the highest expectations in one who comes to it without knowledge of its effects. It is like a gate into a path, over which as an inscription are words with which Mohammedan prayers end, one of the most beautiful parts of their customs: "Praise be to God, the Lord of all creatures, the most merciful, the King of the Day of Judgment; Thee do we worship, of Thee do we beg assistance. Direct us in the right way, in the way of those to whom Thou hast been gracious, not of those against whom Thou hast been incensed, nor of those who go astray." Any one might be pardoned if he considered that under this inscription humanity might pass out into light—but the path is a veritable *cul de sac*; there is nothing for it but to retrace the steps, and the disappointment equals the early expectation.

CHAPTER IX

THE JEWS

"To the Jew first," says St. Paul; "to the Jew last," says many a Christian to-day.

A few facts about Jewish Missions must find a place here. For literature the student is referred to the London Society for promoting Christianity among the Jews, and to the utterances of the Right Rev. Popham Blyth, Bishop in Jerusalem. There is no mission so generally unpopular; yet it is against reason that it should be so. The Jews are the Lord's own kin. Still there is a suspicion that no Jew who is converted can be honest.

Is the Jew to be reckoned among the present or past races of the world? Greeks, Romans, Babylonians, Egyptians, Persians, these are races whose day of power seem to have passed; the ruins of their past are in certain definite places. But the Jew is everywhere, and carries with him the memories of his greatness, and unlike the nations we have mentioned, the Jew is not only

met in every land but there are records of his work in every century, where also he has the dignity of a man with a past which he has not forgotten. His influence has steadily increased in every country, and the more civilisation grows the more is that influence felt; so we have to reckon with him everywhere. He is always a man of peace, not as in his old days when he was a terrible fighter; now he only asks to be let alone; he does not enter the army, but wherever high business talent is needed, or diplomacy, there he stands first. A musician, a painter, a singer, he possesses all the arts. Yet as a race he is not liked; he makes few friends and few enemies, except where a nation suddenly becomes jealous of the power he has acquired. If we could bring a race so highly gifted that they rule Bourses and sit in great councils to become Christians, might not the age of the apostles return? It is well that the first people prayed for in the Good Friday Collect should be the Jews.

In the world at this time there are 12,000,000 Jews. They have no country of their own, but have assimilated the languages and customs of every civilised nation, and know more of the world than any other race. Some 5,000,000 are (or were) in Russia. Germans are supposed to

outstrip other nations in business when outside their country; but in Germany itself the Jew seems to beat the German.

It is remarkable also that there are fewer Jews in Asia than in any continent. They have travelled westward. Of the 12,000,000 some 8,000,000 are in Europe; in England 120,000; in America 780,000. In Palestine the numbers have increased enormously. In 1841 there were 8000 in what used to be their own land. In 1881 there were 40,000. In 1887, 70,000. Now there are considerably more than 100,000; more than 40,000 being in Jerusalem, about the number that returned after the Captivity. Remarkable as these facts are we may add that the Jews' own land is neither theirs now, nor is it in Christian hands. It is a Turkish possession, to teach us, no doubt, that our Blessed Lord is no local Prophet, and that He has no grave here, but is the Saviour of the world, a living power everywhere. Yet it is only right to add that upon no country in the world does so much Christian influence concentrate as upon Palestine. France, Russia, Germany, Italy, and now England, have piles of buildings overlooking Jerusalem, some of them very fortresses in appearance. The Jew who is so powerful in all civilised lands has left his own

land to be a bone of contention among all European powers; and the end is not yet.

The Jew forgets nothing. He was an inveterate idolater, but he learnt a lesson in the Captivity which has entered into his very blood; and the idea of a Jew as an idolater is now absurd. With such tenacity of life and character, and such varied attainments, he is a force still awaiting use in the Christian army.

The facts about Jewish Missions are as follows: In Jerusalem there are whole congregations of Christian Jews. In England a few years ago there were 3000 Jews who had themselves been converted to the faith, not the children of converts. In Germany there are 5000 such.

It is well known that in most great cities there are Jewish quarters. In London, in Spitalfields and in Whitechapel, there are 110,000 Jews. In one parish of 6000 persons, 4500 are Jews. It is one of the mysteries of mission life that the two faiths most difficult to overcome are those which hold with the utmost firmness the first truth of Christianity—belief in the One God who speaks to man, and whose voice we have heard. Too few study Mohammedan and Jewish problems with a view to enter upon the work in those fields.

It is well that it should be known that in London the very greatest care is exercised in regard to the baptism of a Jew. Every case is laid before the Bishop of London, who makes himself personally acquainted with the facts before action is taken.

Those who are engaged in work among Jews speak also of their extraordinary ignorance of the Old Testament, and also of the interest they take in the New Testament. It is remarkable that it was a boy who was a Jew by faith who a few years ago won Diocesan prizes in London for knowledge of the whole Bible. We are told also that the best persons to approach Jews on questions of faith, in London at least, are not converted Jews, but those who have always been Christians.

Englishmen, it is allowed, stand very high in Jewish estimation as a race that does not oppress them.

CHAPTER X

AFRICA

Books recommended :

- "The Redemption of Africa." By H. P. Noble (2 vols. Revell, 15s.).
- "West African Studies." By Miss Kingsley (7s. 6d.).
- "Life of Bishop Steere" (Bell, 5s.).
- "History of the Universities' Mission to Central Africa." By A. Anderson-Morhead (London Office of Society, 3s. 6d.).
- "Sierra Leone." By Bishop Ingham (Seeley, 6s.).
- "Memorials of Mashonaland." By Bishop Knight Bruce (Arnold, 10s. 6d.).
- "Religion of the Africans." By Rev. H. Rowley (Wells Gardner, 3s. 6d.).
- "In the Lesuto." By Canon Widdicombe (S.P.C.K., 5s.).
- "Hausaland." By Rev. C. H. Robinson (Low, 2s. 6d.).
- "History of the Uganda Mission" (C.M.S., about 2s. 6d.).
- "Life of Bishop Hannington." By E. C. Dawson (Seeley, 3s. 6d.).
- "On the Threshold of Central Africa." By Coillard (Hodder, 15s.).
- "South Africa : " "Story of the Nations" Series. By Theal (Fisher Unwin, 3s. 6d.).
- "Life of Bishop Gray." (Longmans, 6s.)

"Missionary Heroes." Bishops Gray and Mackenzie
(S.P.C.K., 1d. each).

"Historical Sketches." Nos. V., VI., VII., XIII., XX.,
XXI. (S.P.G., 1d. each).

INTRODUCTION

FROM a missionary point of view, non-Christian races may be divided into three classes. There are the intellectual nations with or without sacred books; the races more or less uncivilised which possess vitality, and are increasing in numbers; and, lastly, those who are not necessarily lower in civilisation, but who seem to be dying out. Our Lord made no distinction between any of these in the great commission. Yet some good men seem to consider that dying races may be neglected for the more virile. That, however, is not the principle upon which we act in our families. Will any one dare to say to a mother: "Neglect that delicate girl of yours for the others; she cannot live long." The sick children of our common humanity need the most careful tending if possible, since the time is short; and this is all the more an urgent duty with dying nations, because it is the touch of the white man which, as a rule, kills out the more delicate race. Those against whom we argue do not, of course, remember this fact, otherwise the brutality of their sentiments would startle them. Again, it is worth remembering that the decrease in the numbers of certain native races has been checked. Even if it were not so, just as we may

learn the most priceless lessons of life from invalids and from those who die young, so it is with members of the short-lived races, for all of whom Christ died. He who seeks for the one lost sheep until He finds it, expects from us the same universal compassion. To look deeper still, no race really dies. They pass behind the veil, and we shall all meet again. Let us imagine a question put to us by Him who combines perfect love and perfect justice: "Did ye not think these little ones worthy of your care, although for them too I have died, and live for evermore?" Speaking generally, in Africa we pass from the first to the second division, to virile races possessing enormous vitality, and increasing in numbers.

Africa, for more than one reason, has claims upon this generation. It may be called Queen Victoria's continent, for it was in her reign that this largest of all continents yielded up its secrets, and chiefly through British explorers, and that enormous areas of it were added to her dominions. Slave emancipation was completed in the second year of her reign; Africa also gave her as Queen her greatest pang, we believe, when Gordon's death was announced: and on the other hand, Africa has been the scene of one of England's greatest exploits, namely, the regeneration of Egypt. In its physical features Africa arrests attention. Though three times as large as Europe, yet it has 6000 miles less of coast-line, having few indentations, and therefore has always been difficult to explore; it is

almost harbourless, and guarded in many places by a fever belt fatal to Europeans. So it came to pass that it was left undiscovered when Columbus sailed west, and that the most remarkable river in history, round whose mouth had gathered the oldest known civilisation, has kept its sources practically undiscovered till within the last forty years. It seems like a fairy tale.

This continent has had one great advantage; it has been opened up in great measure by missionaries and Christians. Livingstone, Gordon, Krapf, Rebmann, Stanley, Moffat, Mackay are great names, to keep only to modern days. Missions form the first history of large parts of Africa. The Universities' Mission and the Scotch on the East Coast; Livingstone's journeys over enormous tracts; the C.M.S. on the Niger and Victoria Nyanza and westward of it; and Baptists on the Congo. It is some reparation for the share of the white man in the slave trade. And as if it were in gratitude for this, the race that has always "served" has given the only coloured bishops to the Church of England and her daughter Churches, all on the West Coast. World-famous industrial missions are found in it (Lovedale, for example), and some of the best missionary literature speaks of its problems; probably by common consent Bishop Steere's *Life* would take first place, a book of gold in a small compass in reference to this continent. Possibly, too, the Uganda Mission is the most wonderful of modern times, whilst Africa's soil possesses the dust of some of the

noblest men and women of the nineteenth century—hundreds of God's best soldiers, for example, lie in the graveyard of Sierra Leone—Livingstone and his wife (Livingstone is now in Westminster Abbey), Krapf's wife, Mackenzie, General Gordon, Steere (buried in the old slave-market of Zanzibar), Hannington, Mackay, Pilkington, Chauncy Maples; and, in the far distance, Raymond Lull. If we scan the still more distant past no continent seems to become more endeared to us as Christians. It was chosen as a place of safety for our Blessed Master; Israel began its life lessons there, Moses being African born, and he married an African—was she a negress? (Num. xii.). And it is Africa that gave to the Church one of its first and most remarkable converts (Acts viii.). The African Fathers are so great that they can hardly be surpassed—Clement, Origen, Tertullian, Cyprian, Athanasius, Augustine; here too appeared the Septuagint, and also the loveliest of the stories of martyrdom, that of Felicitas and Perpetua. On the other hand, perhaps it is to the weakness of the Church founded by Frumentius in Abyssinia ("an early Livingstone") that we owe Mohammedanism. If it is so in some sense, then the completest wiping out of any Christian Church, the destruction by Moslems of the Church of North Africa, is a warning. The causes of such destruction are not easy to weigh; but one hypothesis is worth consideration. North Africa possessed no Scriptures in the vernacular. No African Church possessing the Scriptures

in its own language has fallen wholly into Moham-
medanism or paganism. Surely the continent which
has been the greatest scene of the slave trade of
modern times, and is now devastated by the evils
of drink, can accept no reparation short of the bless-
ing which comes from the knowledge and power
of the Only Begotten of the Father, to whom the
heavy-laden are bidden to come for rest. "The
negro has always served others; he ought to be
very near the heart of Christ, and should stand first
one day." Looking at the sacrifice of our best, are
any inclined to ask the question put to a noble young
clergyman who was joining the Universities' Mis-
sion, and died in Africa: "Is Africa worth the sac-
rifice?" said a well-meaning friend. "*HE* is worth
it," was the answer. Does any one venture to pity
now the men and women who have died for Africa?
All the noble work done without admixture of selfish-
ness has been done by Christians, for scarcely any
others care for inferior races purely for their sake.

MISSIONS IN AFRICA

Speaking generally, Africa contains three great
races, besides aboriginals of a lower class. The
northern parts are inhabited by Arabic or Semitic
races. Then there comes a central zone stretch-
ing right across Africa and five hundred miles
deep. This is the negro belt. In the south is
the Bantu race. Each has its own language;

there is a fourth which is hard to classify, the Hausa.

The northern regions need not delay us. They are hardly open to English missions, France being in possession. But it is worth noting that Proconsular Africa used to have 18,000,000 inhabitants—now it has one and a half millions. To these regions St. Louis came and Raymond Lull. Here there was a Mozarabic Liturgy (adaptive Arabic), and the region had so far retrograded that it was called Barbary—a name which still lingers in the Berbers. Islam is strong here, and makes great efforts to win the negro farther south, and it is here we meet the Mohammedan. It would appear that the Bantu races are in no danger of becoming Moslems, and probably soon there will be no Moslems south of the equator. At present that religion extends down the east coast along a narrow strip, and it has conquered the Somalis, who are of mixed Arab and Bantu blood. It is worth noting that the north-east horn of Africa is the spot to which Christian missions have hardly yet come. It is a gap to be early filled. Turning to the negro belt, which roughly is the region below the Sahara and north of the equator, there are two divisions of it, east and west. One of the most

powerful races seems to be the Fulahs, who speak Hausa, and have forced Islam upon the people. But theirs is a weak form of Mohammedanism; there are few mosques and hardly any Korans, and some Moslem Fulahs drink heavily.

If reference is made to the illustration of the Indian railways in course of construction (page 71), then the part of the line which had to be made through loose soil, where the best work could not prevent destruction of the line, is in some degree a parable of the Christian faith among a negro race. For deep and sympathetic insight into negro character and religion, the student must turn to Miss Kingsley's works, remembering also that she did not profess to be an orthodox Christian, and consequently she despaired of the African, considering that he could never be raised to a true Christianity. They are a light-hearted race. Phillips Brooks said that the world would be infinitely the poorer without these children of the world.

The problem may be stated thus :—All negro religion is based on fear; spirits are revered and worshipped, and they are chiefly evil. Death is caused by the anger or malignity of some spirit, and witchcraft flourishes, causing the death of ten for every one dying from

ordinary causes. The fact that fear broods over these millions is one answer to those who think it kinder to leave the negro to his superstition. It is true, however, that many a negro suffers in character by losing the restraints of his old faith whilst he has not learnt that perfect freedom consists in bearing the yoke of Christ. It is one of the difficulties of a transition period perfectly well understood, and if there is to be any progress it must be faced. Their faiths are some form of Fetichism (Fetich is from *feitico*, the Portuguese name for images or relics). "A fetich is some material thing which is supposed to contain a spirit, and this spirit, whether good or evil, possesses 'supernatural powers.'" It is to be remembered, too, that the character of the negro is affected by the damp and enervating climate in which he is chiefly found. It is impossible to work in such climates at the pace of the Englishman in the temperate climes. With the negro this has become proverbial: "Haste is of the devil; tardiness from the All-merciful." The favourite word in West Africa is "Joko," meaning "sit down." The native fights in a sitting posture, waiting for the enemy; nor has he any sense of time. What is needed is the steady pressure of a strong discipline, just as in

the treatment of children. It is of the utmost importance that the ideas in the native mind of Christianity and laziness should be kept apart. Again, it is not clerks that are wanted, but farmers, gardeners, carpenters, &c. The promotion of industrial work is at the root of the best mission effort among such races, and especially in the case of native teachers. These last stand in the greatest danger of all.

The negro has not shown much missionary spirit, yet let the student read Bishop Ingham's "Sierra Leone" for the early history of that colony, and for wise reflections on the peoples. Also let him read without fail the touching chapter entitled "The Finished Course," in the C.M.S. history, vol. i., giving the record of work and death in early days. Our experience has been dearly bought.

But the earliest work of the English Church on this coast was done by the S.P.G. More than forty years before any others came, the Rev. T. Thompson went to West Africa in 1752; it was he who trained Philip Quaque, "the first convert who ever received ordination since the Reformation in the Reformed Church." He worked nobly till 1816, thus overlapping the C.M.S., who came in 1804, and have worked mightily in this field.

Sierra, Yoruba, the Niger, Bishop Crowther and the other African bishops, the recent attempt to reach Hausaland and plant a chain of missions across the eastern Soudan, are all points to be studied; also the West Indian Church Mission, and that of the Church in the United States carried on in Liberia. The Wesleyans have now the largest mission on this coast.

The South African missions are bound up with the histories of dioceses, almost all missions here having been commenced by a bishop: as in Basutoland, Mashonaland, Lebombo, and elsewhere. "Memories of Mashonaland" and "In the Lesuto" are charming histories of healthy mission work. The mission in Basutoland is also important on account of perhaps the greatest African chief that South Africa has produced. Moshesh was a great man, though he never became a Christian. The story of Khama, who is a Christian, is a noble chapter of South African life. The general history of missions in South Africa is as follows: the Moravians came in 1737, but left again, and returned in 1787. It is well known that the Dutch Church was not missionary, although a change has come over it, in great part owing to the influence of the Rev. Andrew Murray. A notice over the door of a

Dutch church was: "Hottentots and dogs not allowed in here."

The S.P.G. arrived in 1819, chiefly, but not entirely, for the sake of colonists, and it has built up the whole Church of South Africa, with its ten bishops and their great work, and is practically the source of almost all the Church's mission work here. The C.M.S. arrived in 1837. The L.M.S. (Congregationalists) have done a noble work. They appeared in 1816, with Moffat, and Livingstone in 1841, who, about 1847, left them to explore northward, and was the cause, first of the Universities' Mission in 1859, and then of the Scotch Nyassa Mission in 1874. The wonderful combined industrial and mission work of Lovedale and Kuruman is also theirs.

When it is remembered that the native races of South Africa are among the finest in the world, and are rapidly increasing in numbers, and when it is evident that South Africa is to be a great Anglo-Saxon empire, no part of the world's mission field is of greater importance. Let the student read Theal's *South Africa*, as recommended, in order to get a comprehensive view of the conditions of this vast land.

Monsieur Coillard's book has been added, in order that churchmen may learn something of the

spirit of a noble French Protestant Mission. One is tempted to linger over these themes. Lovedale is not the only successful industrial mission. The English Church has two—at Keiskamma Hoek and at Grahamstown. The experience of all of them is, we believe, identical as regards the capacity of the African and the methods adopted for his welfare. "Do you civilise or Christianise first?" Dr. Stewart of Lovedale answers, "We avoid doing things twice over. When the great change of heart and life has come he is civilised." Natives have little cause for work in their native state. As they become civilised their needs increase. They do not work as steadily as Europeans, and require more time. Which is better, the heathen native or the Christian? No doubt about the answer if the comparison be fairly made, good specimens of both being taken. Do many native Christians fall back? The experience of Lovedale, gained from thousands of examples, is that 4 or 5 per cent. fall back. Is not slow progress made in their conversion? Yes, often; to a great extent because of the absence of much religious feeling of any kind in the native. The idea of deep religious feelings and needs has to be implanted. But the greatest obstacle in the

way of conversion is the conduct of many Europeans. Surveying the whole field, it must be said that the Church in South Africa is hard pressed to do its duty to colonists and to non-Christians. It has to be largely helped still by the S.P.G.

The student is advised to watch the progress of the "Ethiopian Church" movement in South Africa. A number of people professing to have sprung from Ethiopian tribes formed themselves into an Ethiopian Church under J. M. Dwane, formerly a Wesleyan minister, who was made a Vicar-Bishop by the Methodist Episcopal Church. Uneasy in this position he approached the Church of South Africa, and finally in 1900 Dwane and all his people were formed into the "Ethiopian Order" within the Church. Dwane himself was confirmed and ordained a Deacon, and made Provincial of the Order. Each bishop is now dealing with the Ethiopians in his own diocese, gradually confirming them and preparing their officers for holy orders. A great opportunity has been well handled.

Let us pass to East Africa. Mission work on the East Coast and proceeding inwards towards the lakes is carried out by four societies—two of them owing their existence to the fervent zeal

of Livingstone. The first was the Universities' Mission, begun in 1859; this was followed by the Scotch Church Mission to Nyassa; then the L.M.S. went northward to Tanganyika; lastly, the C.M.S. went to the Victoria Nyanza. All have done well, but space compels us to speak only of our own missions. All students of missions will have read of the Universities' Mission begun by Mackenzie; its first history was written by the Rev. H. Rowley. The latest book is given in the list above, and to it the student is referred. This mission has fared in one respect as its older sister on the West Coast fared—the deaths have been many. In spite of past experience seventy-seven have died in forty years. The cause has too often been overwork and worry. These are certain causes of fever in parts of Africa, and mission workers must be wise. The Universities' Mission has been blessed with great leaders; it would be hard to find a nobler list. Three bishops are buried in Africa; one more in the sea off its coast. The agents are unmarried, and simply receive enough to live upon. Industrial work is a great feature of this mission. Passing northward, the history of the C.M.S. Mission to Uganda is so stirring that the student will be familiar with it already. If not,

he must read its history in the book published by the C.M.S. It is wonderful in its inception and in all its details and in its enormous progress, and still more because the expenses, except the salaries of the white missionaries, are entirely borne by the natives themselves. Just as the Universities' Mission has been divided into two dioceses, Likoma and Zanzibar, so the C.M.S. Mission is divided into Mombasa and Uganda. Already we are expecting the Gospel message to penetrate deep into the forest region of Central Africa, and join hands with other missionaries now at Khartoum and looking southward.

The Church of England stands first in the extent of her missions in Africa, but as against all Anglo-Saxon non-Episcopal missions combined she is left far behind. There are more than fifty such in Africa, and twenty-two Roman orders. The following is a brief account of their position : On the Red Sea shores, no missions except a small Roman one at Suakim. Lower Egypt has many workers ; Upper Egypt at present only the C.M.S. and Austrians. The regions of Dinkas, Shilluks, Gallas, &c., south of Kordofan are untouched. In the Sahara there are Roman missions. The whole West Coast has missions, but only on the coast, except in the case of the Niger and of

the Congo. The Niger is in the hands of the C.M.S.; the Congo of the Baptists.

The gap which needs filling is Somaliland. It is an immense region, and there is only one small Swedish mission to the Gallas. Abyssinia is a Christian country, but the type of the faith is a strange one.

The opportunities in Africa are enormous. The whole continent is now virtually thrown open; if the Christian missionary does not go forward at once the traders will not remain absent. It is not doubtful which of these ought to give the first impressions of what we call a higher race to African nations.

CHAPTER XI

NORTH AMERICA

*Books recommended in regard to the Indians of
North America :*

"The Jesuits in North America." By F. Parkman
(Macmillan, 8s. 6d.).

"Lights and Shadows of a Long Episcopate." By Bishop
Whipple (Macmillan, 7s.).

"Indians of Canada." By J. Maclean (Kelly, 3s. 6d.).

Pamphlets of the Indian Rights Association, 1305 Arch
Street, Philadelphia. Mr. Herbert Welsh, Sec.

"The Southern Workman." Magazine of the Hampton
Institute, Virginia, U.S.A.

"A Century of Dishonour." } Little, Brown & Co., Boston.
"Ramona." } About 6s.

Two books by Mrs. Helen Hunt Jackson, who has
devoted her life to the Indian cause.

The utterances of Bishop Hare of South Dakota.

The standard book is said to be "The American Indians."

By H. R. Schoolcraft, Buffalo. (Geo. Derby, one vol.
495 pp. 8vo.)

THE RED INDIAN

In North America there are two great mission
problems: one of them is common to the United

States and to Canada, the other is peculiar to the United States.

The common problem is the welfare of the Red Indians. This race, which extends throughout the two Americas with local variations, is by no means a low type of humanity. Morally and intellectually he is superior to the negro, although he has not had the advantages, as well as many of the disadvantages, of the negro. Being nomad peoples, they have never been in close touch with higher civilisation, but have fallen back before the white man, generally contesting every inch of the ground. It has been estimated that every Indian so killed has cost the United States 115,000 dollars. There have been three attitudes of the white men towards them. First there was the colonial period, when no ordered plan of dealing with them was possible. White men fought the Indians as best they could and settled on the land. Then came the government period, when treaties were made with Indian chiefs, but made only to be broken. Constantly the treaty so made was "for ever." The third period is the present, which may be termed the reflective period, brought on by the efforts of good men who have espoused the cause of the Indians, and have tried to rouse their countrymen to a sense

of the evils inflicted upon them. The solution attempted up to the present is the formation of reserves; many of them are vast in area, one consists of 1,500,000 acres. In the case of the Navajoes, the reserve is half as large again as the State of Massachusetts. Rations have also been dealt out to them. These regulations have been suggested by the idea that white men are dealing with independent nations with whom they have nothing in common, and whom they desire to leave to their own laws and customs. The wisest friends of the Indians, among the wisest of whom must be placed the late Bishop Whipple and Bishop Hare, consider that these regulations are purely transitional. Indian life cannot always be kept separate from Anglo-Saxon life; 260,000 Indians in the United States cannot live as an independent nation among 70,000,000 white men who are increasing in numbers. The feeling is growing that the system of reserves is doomed. It is impossible to keep out white settlers from good land worth cultivating, which is held by nomad Indians, and but poorly cultivated by them. The pressure of population is too great for this, and though treaties were made in good faith in the past, it is seen that events have been too much for the

government. The latest plan is to give the freehold of farms to the Indians, and to make them inalienable for twenty-five years, but not to place these apart from white settlements, but among them, that Indians may come under supervision and be placed under the one law of the land, so as not to create an Indian Church, but to have one Church for all. The system of rations tends to pauperise Indians and destroy self-respect; it is proposed to abolish it by degrees. We are thankful to be told that Christian men (few others really care for the interests of such races) are gratified with the progress that is now being made; for example, there are more births than deaths in some of the reserves. It is quite possible, however, that the actual progress made would not satisfy those who are really ignorant of such problems, and do not realise how long it must take to transform a nomad race into a settled one, nor how heavily the faults of the white man weight Indian well-wishers, nor how often the first steps taken to improve the Indian's condition are spoilt by neglect—by houses badly built which destroy the health of those who hardly know how to use a permanent house, and who incur white men's diseases but have no doctors. Again, it is

natural to press for too rapid an intellectual progress, although there have been already many examples of cultured Red Indians, especially in the ranks of the ministry. The wisest students of this problem deprecate forcing the intellectual side, and advocate an industrial education as the best beginning. So alike are various races of Indians that Bishop Anderson of Rupertsland said that Bishop Stirling's Fuegians whom he met in England might have been his own students in North-west Canada.

The Red Indian may become one day a highly educated race; he was quite as far advanced when we first knew him as the Briton before the Gospel message touched him. There are splendid industrial institutions for these people. "Hamp-ton" is for both negroes and Indians. The "Carlisle" is for Indians alone. Very noble efforts have been made by almost all Christian denominations to raise this race. The student should certainly read Parkman's book first; it is an amazing record of heroism. Zeisberger, the Moravian, did a splendid work in the eighteenth century. The Protestant Episcopal Church in the United States has been among the foremost for many years. In Canada the Church of England and her daughter Church stand first in the

extent of their Indian missions; and in Canada the Red Indian seems to have been better treated than in the United States. Doubtless this has been owing to the fact that the pressure of the white population has been nothing like so great in the northern country as in the States. The bitter lessons, too, have been learnt in the States, and their effect is being put to good use everywhere.

The race is worth saving. There is a strength and dignity and reticence in it which augurs well for the future. It is worth noting that there is no vocabulary of profanity in the Indian tongues.

Throughout North America, both in what is now the United States and in Canada, the S.P.G. has done continuous work among whites, negroes, and Indians, only retiring from the United States region when it became an independent country. The records dating from 1704 are deeply interesting. Indians were evangelised especially in South Carolina, New England, New York, and in Ontario and British Columbia. Few are aware that the first S.P.G., the actual name now used by our present society, was inaugurated by Cromwell in 1649 by a collection throughout England, which resulted in a sum of £12,000.

This society, which is undenominational, still exists under the name of the New England Company. The very existence of the Church in what is now the United States and in Canada is owed to our S.P.G.; and in consequence it may fairly claim to be the author of all the mission work done by these churches.

The C.M.S. began work in North-west Canada in 1822, and has prospered exceedingly. The names of Anderson, Macray, Hunter, Horden, Bompas, Ridley, are but a few out of many. Some churchman should give us in one book the vast experience gained in past years in the mission fields of North America among Indians. There appears to be no such work in existence.

others to build upon. They have, however, the hope of success, because it is work for those who are of the one blood, a fact which only the Christian is prepared to accept. Others are either hopeless or antagonistic, or merely draw character sketches of the negro in his weaknesses. "Nothing but the infinite pity is sufficient for the infinite pathos" of this subject. The initial mistake, to which almost all present difficulties are attributable, was the granting of the franchise to the negroes when they were emancipated from slavery. This was a right that should have been reserved for the day when the negroes were in any sense ready for the boon. Unfortunately the American constitution did not permit such delay. Brought to America by force under a vile system, they have increased enormously, and now refuse to leave the country even if it were a practical possibility. The United States Government would find it an impossibility to transport to Africa merely the annual increase of this race. In 1920 it is calculated that in these States the negro will number 17,400,000. The race will stay in America, and Christianity alone can prevent a collision between white men and black. Mere secular education does not seem to soften the antagonism between them. The fact that

Mr. Booker Washington dined with the President (the first negro ever admitted to the privilege) provoked an outburst all over the Southern States, although a New York paper termed the negro guest "our most distinguished Southerner." He is the head of the Tuskegee Industrial Institution for negroes.

It is to be remembered that the negro of to-day in America is the outcome of 250 years of slavery, especially on the moral side; and here every one will admit that Christianity alone has the solution in its hands. The following are a few facts for the student:—In eight Southern States the negro problem requires attention; in three of them—Louisiana, Mississippi, and South Carolina—the black is in a majority. The whites tend to leave more and more, for the climate does not suit them, and there is no white immigration. The leaders among the negroes themselves admit that the criminal statistics are against them. Their own remedies are to lead the negro as far as possible from the cities to the country, and to press industrial education in every way. The lack of it has been painfully apparent in Liberia, Hayti, and San Domingo, where the negro has not progressed. One obvious reform is the abolition of the present

domestic conditions of life, for 75 per cent. of the negroes in the Southern States live in one-room huts under a lien system of crops and on rented lands. It will take many years before the standard of living is raised. This people also lacks all knowledge of hygiene, yet his vitality saves him from certain maladies. For example he does not easily catch yellow fever, nor scarlet fever, nor diphtheria, but he is a victim to tuberculosis. In the desire to benefit his race the negro is not strong yet; the life of sacrifice has to be kindled in him, and nothing can do it but the power of Him who sacrificed Himself for all races of whatever colour. In one sense the negro question in North America is not a missionary one, for probably all negroes in the States are nominally Christians; yet there is no more needed mission work than the solution of this problem to avert danger from a great country, and to make the great reparation for the sins of the slave trade. Just as in China the removal of the yellow peril can only come through the spread of the spirit of Christ, so in America it is a true Christianity which is the only hope for whites and blacks alike.

CHAPTER XIII

HALF-CASTE POPULATIONS

Essays recommended :

"Phenomena of Hybridity in the Genus Homo." By Dr. Broca (Longmans).

"Plurality of the Human Race." By G. Pouchet (Longmans).

Both out of print, but to be obtained second-hand.

THE student of missions meets with this problem in every direction. It usually perplexes him, and sentimentally he is against the unions between two very different races; and usually he hears disparaging remarks about half-castes. There is no doubt that sentiment is a very important factor in life. But it is also true that the subject of hybrid races deserves study. The essays mentioned are recommended, and the following reflections may be useful in regard to a subject which needs to be far more thoroughly investigated than it has been up to the present.

All races of mankind, it is believed, are fertile

in their unions one with another; and the existing races of the world have come to be what they are by a process of evolution, by constant experiment, largely unconscious as regards the races themselves. Nature checks advances or attempts in certain directions. But it is worth remembering that there is no such thing as a pure race on the earth, nor, so far as we know, has the process of evolution ceased. There is no finality in race-building, and it may be that there are surprises in store for Anglo-Saxons. God may need the Turanian next to accomplish His will, or some new race may develop the gift of progress and the vitality needed to become a leader among the nations. No one, of course, can fail to see upon what racial lines the truest progress has proceeded up to the present, but at the same time we have all noted the fact that nations possessing the highest gifts suddenly ceased to advance, and fell back into obscurity, or were absorbed among other peoples. History may repeat itself, and the foremost nations of to-day may retrograde, giving place to some new combination which may be now in the process of being made. We are on right lines when we view the half-caste problem from this standpoint. Sentiment may be against certain unions between differing races, but there

is nothing contrary to nature in it, nothing wrong. In the Church of God there is a place for every race, and for the mixed bloods of any races. The late Bishop Whipple was asked whether he would forbid unions between his white people and the Red Indians, both being Christians and morally good. His answer gives the key to many such problems: "I would settle the question precisely as I would with reference to our own people, that it is a grave mistake for a refined and intellectual man or woman to marry one who is in any respect inferior owing to special environment." Put thus the matter falls into line with other perplexities regarding marriage, but with its own special interest as a race problem. Those who have studied this subject seem to agree that races which have developed in specially opposite directions, owing to climate and education, are the least fitted to unite. In North America the union which is not generally successful is that of the Anglo-Saxon with the negro, the offspring of which is termed a mulatto. On the other hand, in South America it is found that the union between the South European Aryan—a darker race—and the negro produces a better type of offspring. But there are other elements in this problem. In many countries the unions

between two races are not between the best types of the races, and the children do not possess moral advantages. Here we leave the subject, in the hope that it may be taken up by those who are qualified to deal with it.

CHAPTER XIV

SOUTH AMERICA

Books recommended:

- "Las Casas." By Arthur Helps (Bell, 3s. 6d.).
"From Cape Horn to Panama." By R. Young (South American Miss. Soc., 2s. 6d.).
"Protestant Missions in South America" (Student Volunteer Movement, New York, about 3s.).
"Mission Work among the Indians of British Guiana." By H. Brett (S.P.C.K., 3s.).
Prescott's works, for the Spanish conquests.

INTRODUCTION

THE history of South America begins with the Spanish period; and Spain is associated in our thoughts in regard to this continent with deeds of cruelty and rapacity. Yet it is also true that the noblest figure that has ever appeared in South America was a Spaniard also. No one should fail to read the life of Las Casas. Indeed it is difficult to escape from the charge of gross exaggeration in attempting to estimate the position of this man as a pure and lofty character, endowed with the highest qualities of mind and heart. "Historian, man of letters, colonist, missionary, theologian, ruler of the

Church, man of business, observer in the domain of natural history and science, apostle of the Indies." He was certainly all this. There are not many names in all Christian history which can stand beside his, whilst the steady strength of his constitution carried him to ninety-two, and he died in harness, doing some of his best work after ninety. All through his life, though he was the friend of the greatest men of his day, he had no one like-minded to work with him, the result being that men who were not fit to stand before him were able to foil his plans. Yet this great man, who devoted seventy years to the interests of the Indians, is generally known for one act—the introduction of African slaves into South America. It is a half truth which has clouded the reputation of a truly noble man. He saw his Indians fading away in the mines, and the Spaniards promised him to release them all if each mine-owner might import twelve Africans and no more as substitutes for the Indians. Knowing the greater strength of the negro, for they were already there, he consented, and ever afterwards repented an act which led to a great slave traffic. It is a significant fact that he was compelled to retire into a monastery and was not even permitted to preach in those years, from 1522–1530, during which Mexico, Peru, Guatemala, and Nicaragua were being overrun.

To the average reader of missions, South America is almost an unknown land, yet nowhere do we find truer types of Christian heroism. To confine ourselves to English churchmen, we have the splendid

record of Allen Gardiner's life. He has been called the Gordon of South America, holding an outpost and dying before the succour came. He might from another point of view be termed the Henry Martyn of South America, for though he actually accomplished little in his own lifetime, his burning devotion lit a candle which will never be put out, proving that what the Church of God needs above all things is intensity. Henry Martyn said in India: "Now let me burn out for God." But he asked for an impossibility. Lives like his and like Gardiner's cannot burn out; they are enduring possessions, the beacon lights of the Church.

In the north of the continent we possess the noble record of the episcopate of Bishop Austin, for more than thirty years the Bishop of British Guiana, and of the work of Brett under him among the Indians. More recently we have the gallant labours of Mr. Grubb among the Indians of the Paraguayan Chaco.

This continent ought to be watched by the missionary statesman. It bids fair to rival Africa as the future home of a huge population. At present there are 30,000,000, chiefly half-bloods, 6,000,000 however being Indians. It must be confessed that the continent is in a debased condition. Rome is in possession, and is at its worst. Few documents contain such plain speaking as one of Leo XIII., addressed to the clergy of one of the American republics, to be read in "From Cape Horn to Panama." Fresh populations when immigration sets in with vigour ought to have purer teaching. It is an

enormous continent. Brazil alone is larger than the United States, and the basin of the Amazon has 50,000 miles of navigable waters.

MISSIONS IN SOUTH AMERICA

Allen Gardiner's career takes us to the southern limit of the continent. It has been helpful to the mission cause everywhere that a highly educated English naval officer should have been the first to attack one of the most desolate regions of the earth, containing a very small Indian population. "Why this waste!" many would exclaim. The answer is that Gardiner followed the example of Him who has told us that it is a divine thing to go after the one straying sheep. We are proud that he was an Englishman who cared for Christ's sheep who had been overlooked by others. It is just this which makes the light of Gardiner's life burn so brightly and called forth the enthusiastic approval of Charles Darwin. The story is well told in "From Cape Horn to Panama." Gardiner visited Tierra del Fuego in 1844. He returned to settle in 1851, and was found dead with his party, eight in all, the cause of their death being the delay of the ship that was to have brought him his supplies.

Nor was this the only tragedy. A few years

afterwards a whole mission party, seven in number, were murdered by the natives. Gardiner had hoped to have evangelised the Araucanian Indians who live in Chili, and wrote to them from Banner Cove, in Tierra del Fuego. Fifty years later his wish was fulfilled, and his wife lived to see a flourishing mission among these people.

The mission begun by Gardiner's efforts developed into the South America Missionary Society, but it must be confessed that it has received quite an inadequate amount of support. The workers were thirty-five in 1880 and seventy-five in 1900; but the income only rose from £11,833 to £14,178. The society is doing for South America the work which the S.P.G. is doing in other parts of the world—it ministers to the white population as well as to non-Christians. In all parts of the continent it has thirty missionary chaplaincies, and no work can be more necessary. It also has healthy missions among the Araucanians and among the Indians of the Paraguayan Chaco. The Araucanians are the finest native race in South America, so brave that the Spaniards failed to conquer them, and they retained their independence in Chili till sixteen years ago. It is gratifying to learn that the government of Chili

pursues an enlightened policy towards Indians, and that the Araucanians enjoy their freedom as part of the republic. On the other hand, drink is working havoc among them.

The lover of missions is advised to read the account in the Society's book of the mission in the Grand Chaco. The country for a great part of the year seems to be one vast swamp, yet the missionaries pursue their work with an energy beyond all praise.

The history of the missions in the north is briefly as follows:—

The C.M.S. began work in British Guiana in 1829, and carried it on for twenty-seven years, after which they retired.

The S.P.G. came in 1835, and have laid the foundations of permanent Church life among whites and blacks. Bishop Austin was consecrated in 1842, and has left a noble record in an episcopate of more than fifty years. It was during his life that the Rev. W. H. Brett did his great work among the Indians.

The evangelisation of the Indians in these regions has chiefly been the work of the English Church and her daughter in British Guiana. Her work among the Chinese in this colony has also met with signal success.

There are thirty-five societies at work outside the English Church, and besides the Protestant Episcopal Church of the United States, which is established in the south-east of Brazil under a bishop. The territories that most need workers seem to be Brazil, Peru, and Bolivia. It is worth asking whether, if the Monroe doctrine holds in politics, the claims of South America are not one of the first duties of our brethren in the States, not to the exclusion of others, but as a very direct call of God.

The history of the Church in the West Indies is not generally included in the category of work among non-Christians. Yet there are Indians in Honduras, which is part of the province, and there are large numbers of East Indians and Chinese. But the real problem here is the negro question; the vast majority of Church people are coloured; and since emancipation a great many have lived in scattered farms all over the country, as for example in Jamaica, making the work very heavy for a small number of clergy. The accounts given of the way in which the means of grace are valued in a diocese like Trinidad are wonderful. Students must read the story of Codrington College in the S.P.G. History, or

the Board of Missions report. Founded in 1715, it has an inspiring past, and is certain to have a great future. The manner in which the slaves on the Codrington estate were prepared for emancipation is a lesson in Christian statesmanship. From this college also there has sprung from out of the coloured races themselves a mission to the West Coast of Africa, on the Rio Pongas. The history is published by the S.P.C.K.

But perhaps the most instructive lesson for the Church is the difficulty which the West Indian Church had to face from the fact that it was an Established Church in the past, with large State aid, whilst its chief members were planters and slave-owners. We can imagine how such traditions made it hard to offend the white population by paying sufficient attention to the slaves, or by attempting to make master and slave equal in the house of God as brothers, in spite of colour or position. The task of freeing herself from the fear of man and from carnal policy in such a situation is what the Church had to face, and she succeeded at last. But it must be confessed that non-Episcopal missions, not having these difficulties, were more active for years in mission work among the coloured populations.

CHAPTER XV

AUSTRALASIA AND THE SOUTH SEAS

AUSTRALASIA has been the last of the continents to be occupied by white men. Lying far out of the track, it was first used as a dumping ground for English criminals, just after the United States had gained their independence. But though our race took possession of Australia in 1787 without a prayer, and looking upon the chaplain who accompanied the ships as a needless encumbrance, still the sequel gives cause for thankfulness. Samuel Marsden is one of the earliest names in Australian history: good men were from the first attempting to raise the tone of the white community. Nature as well as the dismal commencement seemed against man. No continent contains such forlorn stretches of country, with such vast deserts and ghost-like trees. Australian poetry is nearly always sad in tone, and in the minor key, unless it is dealing with the mining rush or with horsemanship. The discovery of gold helped the country immensely by bringing in a

new population and sweeping away the traces of the convict system. Australians now take their place among the brothers of the English race with their own special characteristics—a hardy, self-reliant people, trained in a school which calls out great qualities and makes splendid soldiers.

Our race found itself in possession of a continent almost as large as Europe, inhabited by natives scattered over its face leading a nomad life. There was no desire upon the part of the white men to hurt the native, but as the land was taken up for cattle and sheep, the black saw his food disappearing before his eyes. He could not go further back without danger, for all Australia is divided between native tribes, each of which has to keep within its own boundaries on pain of death. So when the native saw the game vanishing from his tribal area he either attacked the white man for his intrusion, or he killed the cattle that had taken the place of the wild animals. Being uncivilised, he often killed more than he needed. Nor could Government interfere in the early days any more than in North America. The power of the law did not run far inland, and settlers were a law to themselves, and pushed onward, carrying their lives in their hands.

The black of Australia has fine qualities. He never tortures a foe, is very kind to his children and his dogs, and is by no means destitute of intellectual capacity. His marriage system is one of the most intricate in the world. There seems to be a strong Malay element in him; and the blacks of the interior are tall, powerful men, with long black beards and hooked noses. They make magnificent stockmen and trackers; indeed the great runs of the interior depend very largely upon their native servants. And the wise settlers realise that they must humour their retainers when the desire to wander comes back to these nomads. They will return after a few weeks of wild life. Some masters have already recognised the duty of supporting the whole tribe that is located upon the lands they have taken up, realising that they cannot leave them untended, and that they have no right to expel them. The Bishop of Carpentaria advocates this adoption of the whole of the natives found upon a run, and to make it part of the law of the land that the settler should be responsible for their good conduct, whilst he himself is held responsible for his behaviour to them.

In Tasmania the last pure-blooded native died in 1876; not because white men in Tasmania

behaved worse than those in Australia. The natives of Tasmania were never very numerous, and it was not possible for them to get away from the white man. Tasmania is smaller than Ireland and densely bushed, and Australia is almost as large as Europe. The Government did its best, even to the extent of deporting the remnants of the tribes to a large island full of game in the Bass Straits. But the experiment, though well meant, was a failure. The half-castes in the same islands are increasing in numbers, and have always been under the spiritual charge of the bishops of Tasmania.

In Australia the blacks are believed still to number 100,000. In the west a good work has been done among them by the Roman Catholics; in the north and central districts the German missions have done excellent work; the New Testament has been translated into one of the native languages, and as much as £150,000 has been spent on five mission stations. Part of this money, however, has been given by friends in Australia. The earliest attempts to reach the blacks, by a separate mission, were made by the C.M.S. An auxiliary C.M.S. was started in 1825, with Samuel Marsden as president and Sir T. Brisbane as patron, and Government gave reserves

of 10,000 acres. But no work was actually done till 1831, when the home Government offered £500 a year for the salaries of two clergymen. A beginning was made at Wellington Valley and Moreton Bay, though we do not hear actually of baptisms. Difficulties arose, and the mission was withdrawn in 1842. For details the C.M.S. Record from 1834-39 must be read.

In 1850 the Anglican Communion inaugurated a Board of Missions for Australia and Tasmania, to include work in the South Seas, Bishop Selwyn being one of the six bishops who met in Sydney at that time. Many dioceses have made efforts within their own areas among natives, Chinese and aliens. Of late years the most important work among Australian natives has been done at Bellenden Ker, a reserve of 100,000 acres given for the purpose of a mission to the Anglican Church, near Cairns in North Queensland. The name of Gribble is bound up with this venture, which has met with signal success. Many of the natives have even settled upon the land and are learning to farm. The Government of Queensland looks upon this station as the best in the State, and is prepared to make further grants of land as native reserves if the Church will find the workers. But it must be confessed that it is

hard to discover qualified persons who have the goodwill and sympathetic insight needed for success. The diocese of Brisbane is now undertaking a post in Fraser Island, which is also a Government reserve. The Director of Education in Queensland, which with West Australia is the chief home of the blacks, has placed all schools intended for native children under a separate administration because the State School system in this State is secular, and it is obvious to this State official that work among natives must be upon a religious basis. About 1000 children are in such schools.

The Chinese have not been forgotten in Australia, especially in Sydney and Melbourne, where there are colonies of them. This work has been of late taken over by the Church Missionary Association, an independent society in union with the C.M.S. Except for the efforts of the C.M.A. (which sends large sums annually to India and China together with many devoted workers, and also labours among the Chinese in Australia), mission work is generally done under a Board of Missions representing the whole Church, the C.M.A. having their representatives upon it. In 1894, after a Church Congress, the Church determined to inaugurate a self-denial

movement, which resulted in an extra sum of £5000 being collected, chiefly for Australian special missions. In 1900, at the jubilee of the Board of Missions, the Church again made a special effort, and a sum of £9660 was collected as a jubilee offering, £8400 of which was presented to God in Sydney Cathedral on St. Bartholomew's Day, in the presence of twenty bishops and the general synod and a vast congregation. The occasion was the consecration of the first Bishop of Carpentaria for a new missionary diocese comprising the northern regions of Australia. The whole Church gave nine days to the consideration of her missionary problems just before the meeting of her general synod; and it is believed that the custom of considering the welfare of missions before the commencement of each session of the general synod will henceforth become the rule. It is cheering to know that the ordinary income of the Church for her missions in 1900 exceeded that of 1899 by £260, in addition to the jubilee offering of nearly £10,000. Among the old-established dioceses that of West Australia has the most difficult mission problems to solve. Containing 1,000,000 square miles, one-third of Australia, it has had to meet the needs of tens of

thousands of miners, and has immense tracts inhabited by natives almost untouched as yet by Christian influences. The Government has provided large reserves, one being nearly 1,000,000 acres, but it is difficult to find those who will give themselves to work for the welfare of the natives and to live among them. There are well-managed orphanages and industrial farms under the Church near Perth.

The diocese of Carpentaria is second to West Australia in size, and contains 40,000 natives, some of whom have not yet seen a white man. There are also at Thursday Island Japanese and Chinese; the list of nationalities gives 150 represented in that strange place, of course often represented by only one person. The Bishop of Carpentaria has lately ridden from Port Darwin to Adelaide along the telegraph line, the distance between points of railway being 1300 miles—the first minister of the Gospel to study the native question on the spot, and to minister to the telegraph officials. It is certain that if God spares the life of this devoted bishop, Australia will have good cause to be thankful for his help towards the solution of the difficulties of native questions in that continent.

NEW GUINEA

In 1891 the General Synod of Australia took upon itself a mission to New Guinea, and the Government divided the British territory into three portions—leaving to the L.M.S. all the southern shore, giving the islands adjacent to New Guinea to the Wesleyans, and offering the eastern shore to the Anglican Church. Maclaren opened the mission, and gave his life to the cause, dying in New Guinea. The first bishop was consecrated in 1898, and the progress of the work since his advent is one of the brightest features of Australian Church life. Upon the tenth anniversary of the mission the bishop gave an address which will rank with the best utterances of our statesmen missionary bishops.

The New Guinea Mission bids fair to be one of the noblest the Church possesses, for wisdom of method and burning devotion. It is needless to say that industrial work is one of the foundation principles; no native Christian is permitted to be an idler. The mission has placed the first lighthouse on that part of the coast; and the Governor of New Guinea has more than once confessed that such wise mission work is an inestimable boon to the land. New Guinea has

had an exceptional advantage in having had for its governors men who have been devoted to the welfare of the natives, and have developed the country for the native, not for the white man. Labour traffic has always been forbidden; and the missions have entered the country while it has been as far as possible unspoilt by the white man.

To the man of the world the New Guinea native may be just a savage, scarcely a human being, a person to be made use of if necessary, but one who has no more claim upon his sympathy than a dog, scarcely so much. The Christian's position is given in the following words of Bishop Westcott: "'Do you really mean,' some one asked me, 'that the savage is your equal?' 'I believe,' was the only answer that could be given, 'that Christ died for him, and bore his nature to the Father's throne.'"

For all papers referring to the special Australian Missions application is to be made to the Secretary, 77 Queen Victoria Markets, George Street, Sydney.

MELANESIA

Books recommended :

- "The Life of Bishop G. A. Selwyn" (Gardner, 7s. 6d.).
- "The Life of Bishop Patteson" (Macmillan, 12s.).
- "The Life of Bishop John Selwyn" (Isbister, 7s. 6d.).
- "The History of the Melanesian Mission." By E. S. Armstrong (Isbister, 10s. 6d.).
- "The Light of Melanesia." By H. H. Montgomery, Bishop of Tasmania (S.P.C.K., 3s. 6d.).
- "The Life of a Melanesian Deacon." By Clement Marau (S.P.C.K., 1s.).

The South Seas are inhabited more than any other large area by races which are supposed to be dying out, delicate races, very far from being deficient in intellectual power, living in regions which have seemed fairy lands to many imaginative minds. No one can describe the South Seas who has not seen them, and at last they have found a writer who has done for the South Pacific what Walter Scott did for Scotland. It is difficult to believe that any one will excel R. L. Stevenson in his delineation of South Sea life. It is one of the blessings vouchsafed to Australia that a continent so full of vast and dry plains should have had scattered near its shores the countless coral islands with their wealth of foliage and charm of colour. The Anglican Church has but a

very small portion of the South Seas to evangelise. Our mission, though excellent in quality, stands very low down indeed in size and extent. Let any one look at Oceania, and mark off the area of our Melanesian Mission and judge for himself. And yet, though it is comparatively small in extent, even after fifty years we have not touched some large islands at all. Bishop Selwyn made a kind of tacit compact with other religious denominations not to enter upon their spheres of action, since there was room for all. The two denominations which have done a very great work in the South Seas are the Wesleyans and the Congregationalists (L.M.S.). Speaking generally, their native Christians, with those of the Presbyterians, number about 160,000 in these seas compared to our 14,000. It is well that this fact should be brought home to all friends of the Melanesian Mission. Our people are a mere handful in the South Pacific. The whole of the rest of the islands are in the hands of the L.M.S., the Wesleyans, and the Presbyterians; whilst the Roman Catholics respect no compacts and plant themselves wherever they can find an opening. But there is more than this to be borne in mind. Work is done more quickly now than in days gone by. The non-Episcopal mis-

sions alluded to above have thrown themselves so heartily into the South Sea work, that except in the New Hebrides, where the Presbyterians are at work, there are hardly any non-Christians left. Fiji, Samoa, New Guinea, New Britain, and New Ireland, all these and the other groups are full of Christians. Some years ago the Wesleyans asked Bishop John Selwyn how far he could expect to have come with his mission in fifty years; he answered, "To the western end of the Solomons." "Very well," they answered, "then we will go to New Britain"—at that time unoccupied. These strong missionary societies are now beginning to stand round the area of the Melanesian Mission, having covered their own ground, and are asking whether they should assist us. The question for English churchmen is whether we are to surrender any part of our recognised mission territory, even though it is already comparatively small. The answer can hardly be doubtful. We are not prepared to curtail the limits of a region, the work in which was planned and begun by some of the greatest missionaries that ever lived. But such an answer implies that the friends of the mission will so thoroughly support the workers in the field that they should be enabled to begin work,

at all events, in some large islands which have been left untouched through all these years. If such aid is not given we cannot be surprised if others should affirm that an untouched island is open to those who can occupy it. There is a Governor now in the Solomon Islands, and all white men have to obtain his leave before they can visit any spot within his jurisdiction. One of the regulations laid down by the Governor is that so soon as one religious body has begun work in an island no other body is to be permitted to interfere with that work. The Roman Catholics have entered upon mission work in the Shortland group, which is within the area of the Melanesian Mission. That means that as we could not occupy the ground we are to be shut out for ever. The Wesleyans, it is believed, have given notice to the Anglican Mission that insomuch as New Georgia has not been occupied all these years, and its people have been a constant menace to other islands as being notorious cannibals, the Wesleyan Mission is now about to begin work in that group; and so another set of islands is to be lost to the Melanesian Mission.

It looks as if, after fifty years, there must be some modification of the principles laid

down by Bishop Selwyn. He determined to work through natives alone, "white corks for the black net." It is a sound system, but it takes more time than the usual system. Now that the South Seas are almost entirely evangelised elsewhere, the question for the mission—which did not press before, but is urgent to-day—is, How much water shall we have left to us in which to cast any net at all?

These reflections are pressed upon the supporters of one of the noblest missions in the world. The Bishop of Melanesia is engrossed in the attempts to cover the space entrusted to him with a staff that is in no sense adequate. He has at present a ship which is costly to keep in repair, and is altogether too slow for the work that is being done. He is appealing for £15,000 or £20,000 for a new and more speedy ship. He also needs more missionaries. If native teachers cannot at once be obtained for an island, then a white missionary must go and occupy islands as yet totally unevangelised unless we are to lose these too. There is also another factor unknown to the earlier bishops. The Roman Catholics have intruded themselves into islands where the Melanesian Mission is now at work. It will be impossible hereafter to leave

islands without the supervision of a white clergyman, as has been the custom in past years. Bishop John Selwyn said that the plan of leaving native teachers and clergy alone for a few months every year had a most salutary effect upon the people, and forced them to exert their own powers to the utmost, whilst it reduced to a minimum the danger of a religion bolstered up by the personality of the white missionary. These principles are just; but the system must be modified in order to protect native Christians from unscrupulous and ruthless propagandists. It means that the staff must be doubled; and indeed the mission has come to see that it is too much to expect a white missionary to work alone in islands situated in a damp, tropical climate, without the support of some one like-minded. It is certain that the rule of the mission ought to be to send out workers two and two into these scattered isles, where the white man meets no one of his own race for months at a time. There are hosts of other questions. One of the most important is the problem of women's work in the islands. At present it is non-existent. A gallant attempt made a few years ago resulted in the tragic death of a noble-hearted lady. Again, medical missionaries have nowhere a

better field. The system of preparatory schools for teachers in each group is still on its trial, with the idea of sending from them the best and most promising to Norfolk Island as to an university.

The history of the mission is well known, and books upon the subject are plentiful. The life of the first Bishop Selwyn contains more than the history of the mission, and no churchman ought to be ignorant of it. The "Life of Bishop Patteson" has always taken its place as one of the books that has inspired our foremost missionaries, and will remain a great possession of the Church. The "Life of Bishop John Selwyn" carries on the story, and tells of one of the most fascinating of personalities. The "Story of a Melanesian Deacon" will never be forgotten by those who read it.

The South Seas have given more than their share of great names to the band of mission heroes. Mission work was begun in the last century by the L.M.S. when it was a joint society of English Churchmen and Nonconformists. Outside our own communion there are mission heroes to be remembered—John Williams, Paton, Chalmers, Lawes, and many others.

Melanesia is actually in the province of the

Church of New Zealand, and is a first duty to New Zealand churchmen, just as New Guinea has become a first duty to Australian churchmen. But Australasia as a whole can never forget Melanesia; and it is a mission which is very dear to Etonians. Miss Yonge, too, worked for it untiringly. The entire Church has owed so much to its members that it should repay the debt by giving the mission an adequate staff, and a ship adequate to cope with its growing needs.

We can but allude to the Maori missions in New Zealand. This is so noble and gifted a native race that we crave for a book on the whole effect of missions upon them. The C.M.S. history must be consulted for the best account at present; but a monograph is needed, and there are churchmen who can write it.

Before leaving the South Seas it may be as well to point out to those who have not travelled much how abundant should be the sympathy for white men who work in the damp, tropical regions. The atmosphere seems to take away all energy, and the strongest moral effort has to be made to face work. A traveller once said that out of a hundred persons who entered tropical Africa in the damper portions, ninety left it worse than

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men they came. It may be an exaggeration, but those who have experienced the lethargy produced by a damp heat of 90 degrees know how far to God a man must live, often left alone for months, if he is not to deteriorate in character. Let those who wish to experience the sensation and sit in one of the hothouses at Kew and try to realise what the missionary in this tropical clime round the world has to endure, until he is climatised.

racers also. Otherwise their people will be saying: "You can never convert a Chinese or Hindu or Mohammedan whatever you may do with these savages." It is sheer ignorance, and they need the simple facts.

For England the mission field is the whole world. As a rule it is wise to accept that and nothing less. It is good "to think in continents;" it is best of all to think "Christ's thoughts after Him," to see with His eyes and feel with His heart. In any case let all pray for the whole field and become acquainted with the battle records in every land.

If you are a clergyman or give addresses regularly, get into the way of telling the people "the news from the war," their own holy war. Do not weary them. Get the subject up very thoroughly. Feel that the blessed Master is standing just behind you, saying, "Speak for Me." Choose first the questions which interest people most, discovered by conversation or visiting. It is possible, nay it is certain, that a parish can have its opinions completely transformed on the mission question almost without being aware of it. Indifference or open contempt can give place to a very real interest and a genuine respect for mission work, not by scold-

ing but by persistently telling "the news," and convincing people of the habitual attitude of their spiritual leaders—men full of the Imperial spirit, not merely of the empire of England, but of something still greater, the empire of Christ. Above all things remember that many a man will be won by the confession of failures and the setting forth of problems yet unsolved, who cannot be won by a catalogue of triumphs. Hard-headed business men are delighted with honesty. They know that fallible men must make mistakes in any profession or vocation, and must therefore often do very stupid things. A sermon or speech at times upon the failures of missions would do great good, and it will be strange if these are not to be matched by other instances of failure which ended in success. What happened in the Crimean war, and of late in South Africa in the case of the British army, has happened to the soldiers of the Lord. We have learnt by our mistakes.

It is worth considering whether at most missionary gatherings in parishes a passage of Scripture ought not to be briefly and pointedly pressed home—some words for the soldiers of the Cross. Many come who need to have the fire lighted in them. To be brought to the Bible

fervently is just what they require ; five minutes would be sufficient if no more can be given.

In proportion as interest deepens it will be found that lantern lectures and pictures will be discarded, except for occasional use. All methods of imparting instruction are good, but there comes a time when fervour has grown to white heat, and it is felt that there is too much to say and do to admit of pictures, except at special times.

Remember the four touching "midday prayers." If only one of them is said occasionally it gives depth to our life. They are given below.¹ Three of them are taken from the "Conference of Anglican Missions, 1894;" the fourth is from the Church Missionary Society's *Intelligencer*.

For the young, and indeed for the adults too, a *Catechism of Missions* is much needed. It is hard to measure what the benefit would be to the new generation if our children were made familiar with the commission of the Lord put into a few questions and answers. A specimen is appended in order that a better composition may be drawn up.² This Catechism was circulated for use throughout Australia and Tasmania before the jubilee of the Australian Board of Missions in 1900. Such a document might be either learnt

¹ Appendix B.

² Appendix C.

in the schools, or at times recited by a whole school in the church at certain times. If the elders could be present it would lead them to search the Scriptures for themselves.

The first requisite, however, is Prayer. Nothing can be more striking than the words of our Lord. After declaring that the harvest was ready to be reaped, He added, "Pray ye therefore the Lord of the harvest." It might have seemed possible for the Father to reap the harvest without human aid and without their intercessions. But here the Only Begotten has declared that it cannot be done, by God's will, without constant prayer.

At all meetings prayer must be offered, not because three collects are the right thing, but because prayer from the heart is an absolute necessity. And let it be prayer in which the whole company can take its part, in responses; let the prayers be said as though you remembered that heaven was open, and our blessed Lord's own desire was being fulfilled. Then, "expect great things from God." His presence within the springs of human action transforms the world. One burning spirit gained by prayer may transform a continent. The soldiers of the Lord are the children of prayer.

Let all such occasions as the opening of boxes, or gathering in of funds, be made the most of by the parishioners or by the diocese. A quarterly offering of funds in the church and a presentation of them and placing them on the holy table is a great opportunity. The holders of cards and boxes should come up with their own money. There is no need to mention amounts except in bulk.

Let every diocese at least—every parish if possible—*aim at having workers in the field*. Their names should be known and communication kept up. There is no such comfort to a worker far away from his old home as letters of encouragement, giving also details of news.

Every clergyman should join one or other of the Clergy Associations for Missions. They are a new weapon, and their power as yet quite undeveloped.

One word in regard to meetings: Begin punctually; the hymn gives time for late comers to obtain seats ere the prayer is said.

Unless the chairman is one of the advertised speakers, let him remember that he has no right to make a speech. Many a meeting has been spoilt by a loquacious chairman.

Don't let meetings last longer than an hour and

a half, except on some very special occasion. Don't have more than two speakers as a rule, and make them each responsible for half the success of the meeting. Above all do not ask a good many busy men to speak and tell them that they cannot have more than ten minutes. Get a reputation for meetings from which people go away "asking for more."

It would seem to be an insult to the clergy to append the last piece of advice, and it is only done with an apology.

Do not leave your church on the day when your deputation comes to it, unless you have an engagement for the same purpose elsewhere; if so, take care that your people know the reason of your absence.

If we survey the whole Anglican communion, the unit of organisation is the diocese. The Diocesan Board of Missions is responsible for all that the diocese does, appointing its own organisers and paying them, where the diocese is able to do so. Everything that can be done to make a bishop and his clergy and laity responsible for their own share in this paramount cause should be done. The day is passing when any bishop or clergyman could consider that some

society was responsible for mission work in the diocese. No society, no organisation outside the diocese, can take the responsibility off the diocese itself. Let it be remembered, however, that these words have not been written in England. In England, where the grooves are deep, the present organisation of societies may alone be possible at present. But surely the time should come when all questions of deputations, organising secretaries, and details of work will be wholly diocesan questions, and the central offices of great societies will be free to devote themselves to work that no one else can do. Twenty years may see great changes. In the same way it seems natural that in every diocese the bishop and his council should press the responsibility of every parish upon the clergyman and his council. The ideal to be reached is to make every churchman feel that upon him as much as upon any one else rests the issue of the cause of our Lord upon earth. Most of all does it depend upon the ordained servants of the Lord. The gift of the Holy Ghost to a priest includes the power of hearing the voice of the Lord, and the will to obey it with enthusiasm.

There are many problems of deep interest which cannot even be alluded to. The student

is referred to the "Report of the Anglican Conference on Missions, 1894," for such questions as the training of missionaries, translations of Scripture and Prayer-book, relations to missions of other churches, educational and medical missions.

The suggestion is made that ere long some great centre might organise a *Church Congress of all Church Missions*. With careful preparation it might not only help experts, but also influence the public by directing the attention of large masses of Church people to the object for which the Church was founded.

CHAPTER XVII

THE FUTURE OF MISSIONS

ONE hundred years fairly cover the force and rush of modern English missions. The nineteenth century was the age of missionary expansion. It had its own special difficulties to face: the contempt and sneers of men without vision who did not know that their temper was anti-Christian; the hostility of governments; the necessity of pushing against the stream; and the duty of entering many fields where mistakes had to be made and valuable lives lost before experience came.

We can see now that these were not all disadvantages, for they tended to rouse the spirit, and there can be no intrusion, or but little, of conventional Christianity into such work. So the nineteenth century had its likeness to the first century.

Without doubt, a great change has been effected for good. The horizon of the Church has been enormously increased; could we throw

ourselves back to the churchman's view of his responsibilities in 1800 we should be amazed at the transformation of to-day. The Church's view has preceded the statesman's view, although both have developed.

Slowly but surely the English people, who are not easy to move, and who are a strange mixture of insularity and imperialism, have been brought to respect the Christianity which believes sufficiently in Christ to carry His name throughout the world. They have, of course, been impressed also by the fact that the roll of missionary bishops and workers includes some of the greatest men and women of the age. Let the student open the pages of *Punch* in 1875 and read the poem on Livingstone. What would the directors of the East India Company of 1793 have said to it? We quote one verse:—

“ Open the Abbey doors, and bear him in
To sleep with king and statesman, chief and sage,
The missionary born of weaver kin ;
But great by work which brooks no lower wage.
He needs no epitaph to guard a name
Which men shall prize while worthy work is known :
He lived and died for men, be this his fame ;
Let marble perish—this is Livingstone.”

Yet during his lifetime (let it console “single hearts” to-day) there were those in Africa who

said this man travelled alone to compass best his nefarious purposes.

What would be the loss to the Church, to Christendom, if none of the missionaries of the nineteenth century had lived! Nothing else but the aim they had and the life they led could have made them quite what they were, for God has a special bloom and fragrance for each missionary flower in His garden. This too is coming to be realised, so much so that were the man of the world offered for his country half-a-dozen more men such as Livingstone, Gordon, Shaftesbury, Patteson, Las Casas, and Wilberforce, or £100,000,000, he would be sobered: he would have to decide that a nation's treasure is in the roll of great Christians. The respect of the nation is reflected in the attitude of governments to-day. All this is our heritage at this time, and there are those still living whom we honour as in part the causes of the change during the past fifty years.

What will another century bring forth? Without doubt it will have its own difficulties. Let us face for a moment the darker side. It may be that the wave will recede for awhile although it be now flood-tide. The opening of countries for trade and government may divert energy

from the nobler adventure. Usually also the second century brings in the evils of a settled Christianity, the nominal in place of the fervent Christian: the day of sneers and contempt has a more bracing atmosphere than the day when missions are fashionable, when the children of converts are neither cold nor hot and have borne no burden for Christ. History is strewn with these lessons, and we may have soon to face these perils.

We would rather hope, however, that it will be full flood for long yet. In that case, the consciences of churchmen will be so touched that they will support missions as generously as they now do their parish church, and Englishmen will be ready to consolidate the empire of Christ as gladly as they bear taxation for the sake of the issues at stake in South Africa. Livingstone's dreams may come true. "I remember," his sister said, "my father and him talking over the prospects of Christian missions. They agreed that the time would come when rich men and great men would think it an honour to support whole stations of missionaries instead of spending their money on hounds or horses." We sow the thought in this book with a prayer.

Great would be the blessing on the home

Christians if this came to pass, for the heat that can reach so far will be always a furnace at home. There is money and there are men and women sufficient to treble the missions of to-day—it is the heart that needs to be stirred.

If we look outwards into the world, what is below the horizon? What is to be the answer from the Lord of the harvest? Suppose He gives more than we ask or think? Let the Church gird herself for a task which may be assigned her, equalling the crisis of the conversion of the Roman Empire. It is not merely the opinion of hopeful white men, but of many a thoughtful Hindu, that India may suddenly move as one mass to Christ. It was Keshub Chunder Sen who said, "The spirit of Christianity has already pervaded the whole atmosphere of Indian society; and we breathe, think, feel, and move in a Christian atmosphere." Are we ready or fit to face so gigantic a task? We have prayed for it; what if it be given us, in large part at least, within twenty-five years? We have none too much time in which to heal our divisions and cure our coldness.

It would appear also that one weapon still needed to bring this about is an enormous increase of women's work in India. Christendom

has never had a nobler field for Christian women than India offers to-day in her zenanas, both for the woman evangelist and the woman doctor, and missionary societies are recognising it. With such agents at work, winning the mothers of the next generation, there should soon be laid in India the foundations of a stable Indian Christianity. The nineteenth century has given us four or five African bishops. The twentieth century should give us Indian and Chinese and, we suppose, Japanese bishops. It is worth risking a good deal to take this forward step. When taken it may give us the Indian Christian prophet whom we expect, and who would have so enormous an effect upon his people. Fortunately our ablest men are in India. Oxford, Cambridge, Dublin, are supplying their best sons. They and the Indian bishops can safely guide us.

It would seem too that up to the present we have not seen a really independent Indian theologian. Able as some of the native clergy are, they seem to look at the faith through western spectacles. Father Goreh appeared to be the most characteristically Indian thinker we have had. The Church waits for the contribution of India to the fulness of the truth in Christ, nor

mind in a groove before the facts are known. There is use in dreams, but they are but dreams after all. That Church will fare best which, while holding firmly the Catholic tradition, has the quickest ear to catch the whisper of the divine voice, and is guided by the most single-hearted, the most devoted, and the most teachable leaders. Time after time in this world-wide expansion the choice will be between several courses of action, none actually wrong, but varying in elevation. That Church will fare best which chooses the noblest course, regardless of the often acute temptation of immediate gain; for the Church of the future will be the Church most in accordance with the mind of Christ. We must therefore resist as a temptation of the devil anything that approximates to worldly scheming. The only safeguard is for all leaders and workers to keep their eyes fixed on the Lord, the Way, the Truth, the Life. He certainly needs nothing from us but the noble act; nor can any other act glorify Him or win His blessing. To those who see Him leading them, "the victory is already won. We have only to claim and to gather the fruits of it. Christ is King. Our part is not to establish His sovereignty but to proclaim it."

The future of missions would be bright indeed if all who profess and call themselves Christians would remember that they are "witnesses" for Christ. There is no gift our race can give to the mission cause so potent or so welcome as the presence in non-Christian lands of men and women who reveal by their examples that they are Christians and are never ashamed to own it.

The world would be quickly won were all baptized persons to pray from the heart the words that have been most familiar to them from their childhood—

Our Father which art in heaven, Hallowed be
Thy Name ; Thy kingdom come ; Thy will
be done, in earth as it is in heaven.

APPENDICES

A

PERHAPS the following statements drawn from various sources may clear the mind and answer well-known objections. Taken together they seem to strike a harsh note; that is not what is intended, but when objections are contemptuous in tone the answers have to be made pithy in order to be remembered. Moreover, they are intended for use singly. It is not, however, the intellect so much as the heart that needs conviction.

"There is no authority for missions which will satisfy one who is not really a follower of Jesus. If you can say from the heart, 'My Lord and my God,' the question is closed."

"Missionary enterprise is at once wasteful and impertinent if the Christian religion, instead of being necessary for every child of Adam, is only suited,

we will say, to the western world at a particular stage of civilisation."

"As Christ tasted death for every man, so He wishes the good news proclaimed to every creature; we are trustees of it and not sole proprietors; we break the eighth commandment if we do not take it to all, for it is theirs as much as ours."

"Neutrality is a word you may find in the dictionary, but neutrality in the moral life of man is a thing that cannot have existence. Neutrality in religion is impossible. If a man believes, he is bound by every consideration of heaven and earth, with all his heart and soul and mind, to labour that the word of the Lord may have free course and be glorified. If our religion is not true we ought to change it: if it is true we are bound to propagate it."

"To have a Saviour who alone can save from guilt imposes a tremendous responsibility. If it is true that Christ died for us and rose again and is the author of all blessing now through the Holy Ghost, and that He returns to reign, it is inconceivable that those who really believe it should not burn to proclaim it."

"'Do you really suppose that you can ever convert a Hindu or a Chinese?' No; but the Holy Spirit can."

"'Native Christians are worse than heathens.' Do you mean that Jesus Christ has made them worse?"

Or is it that merely nominal Christians have by their ungodliness undone the work of the Holy Ghost?"

"The commission of the Lord includes the entire world. There is no mention in it of the Anglo-Saxon race or of Latin peoples. The apostles had probably never heard of our own race. There is not a hint to limit the possibility that in the end the most perfect fruit of Christian character may be found in the Chinese or the Hindus."

"Masses of professing Christians have never felt any debt of gratitude to God in Christ, or acknowledged Him consciously as their motive force. How can they burn to tell good tidings? To thousands of others the main point in their religion is the desire to escape from punishment. Following this out they proceed to say, 'God will never punish a man for what he did not know: leave him in ignorance.' How can one to whom this is the sum of the gospel care for missions?"

"Who would go a hundred miles merely to make a Mohammedan disbelieve in Mohammed? Who would not go half round the world to make him believe Christ and know the richness of the Saviour?"

"The world grudges any signal outbursts of feeling in services offered to God. That there should be what one of the Fathers has called 'the martyrs of the devil' seems quite according to rule with it, but that any should be 'martyrs of God'

seems to be folly and their end madness. It cannot understand the fine madness which possesses those whom the Spirit has laid hold of with power. When all is poured forth they exclaim, 'To what purpose is this waste?'

"The evangelisation of the world is the supreme Christian purpose for which every other Christian purpose exists. It is the only adequate object for so amazing a life and death as that of Jesus Christ. It is the only result that will give Christ to see of the travail of His soul and be satisfied."

B

MIDDAY PRAYERS

I.

Blessed Saviour, who at this hour didst hang upon the cross stretching forth Thy loving arms, grant that all mankind may look unto Thee and be saved through Thy mercies and merits, who livest and reignest, with the Father and the Holy Ghost, ever one God, world without end. Amen.

II.

Almighty Saviour, who at midday didst call Thy servant Saint Paul to be an apostle to the Gentiles, we beseech Thee illumine the world with the radiance

of Thy glory, that all nations may come and worship Thee, who art with the Father and the Holy Ghost, one God, world without end. Amen.

III.

Father of mercies, who to Thine apostle Saint Peter didst reveal in threefold vision Thy boundless compassion, forgive, we pray Thee, our unbelief; and so enlarge our hearts and enkindle our zeal that we may fervently desire the salvation of all men, and with more ready diligence labour in the extension of Thy kingdom; for His sake who gave himself for the life of the world, Thy Son our Saviour Jesus Christ. Amen.

IV.

O merciful Saviour, who in Thy weariness didst not forego labour, and in Thy thirst didst give the water of life to the needy to drink, grant that Thy servants who bear the burden and heat of the day may not be weary in well-doing, and though their outward man be decaying, yet let their inward man be renewed day by day, making them true ambassadors of Thy holy kingdom for the glory of Thy name. Amen.

C

CATECHISM OF MISSIONS

(As used in Australia in 1900.)

I. Who is the Saviour of the world ?

There is one only Saviour of all mankind, our Lord Jesus Christ. It is written, "There is none other name under heaven given among men whereby we must be saved." (Acts iv. 12.)

II. What was the last command of our Saviour ?

The last command of Jesus before He ascended up to heaven was, "All authority hath been given unto Me in heaven and in earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 18, 19.)

III. What is the power by which we may make disciples of all the nations ?

The Holy Ghost is the power. Jesus said, "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be My witness . . . unto the uttermost parts of the earth." (Acts i. 8.)

IV. To whom has the Lord given this power to make disciples ?

To His Church, which He has founded for this

special purpose, that the love of God might be made known to all the people on the face of the earth.

V. Are there any nations or peoples that cannot be converted through the power of the Holy Ghost?

There are none who cannot be converted; for all the children whom God has created can know their Heavenly Father through Jesus Christ and by the power of the Holy Ghost.

VI. How can you be sure that the Lord still helps His Church to do His Will?

We are sure that the Lord will never fail us, because He "is the same yesterday, to-day, and for ever." It is also written that "He ever liveth to make intercession for them," and "He is with us always, even unto the end of the world." (Heb. xiii. 8; vii. 25. Matt. xxviii. 20.)

VII. Has the Church always remembered the last command of the Lord?

The Church has not always remembered the Lord's command: therefore we ourselves have missed many blessings; selfishness has increased; and the knowledge of the Lord has not covered the earth as the waters cover the sea.

VIII. But may we not weaken the Church at home if we also work for Him abroad?

We cannot injure the Church anywhere by obey-

ing the command of the Lord. He has said "Freely ye have received: freely give," and again, "It is more blessed to give than to receive." (Matt. x. 8. Acts xx. 25.)

IX. Do we strengthen the Church at home by spreading the truth in all lands?

The Church at home is not only strengthened by spreading the truth abroad, but if any part of the Church is not a Missionary Church, that part becomes weak, and is in danger of dying altogether.

X. What is the final purpose of God when the work of His Church is done?

The final purpose of God is that the nations shall walk in the light of the Lamb, and God shall be all in all.

XI. Is it not, then, your duty to pray and to work that His Kingdom may come?

Yes, and, by God's help, so I will; and I heartily pray that my Heavenly Father may make me fight manfully under His banner till the kingdoms of this world have become the kingdoms of His Son our Lord.

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